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MR. BALLANTINE'S TOUR AMONG THE
MAHARS.

Introductory Remarks.

In the Herald for August, 1842, some account was given of the mahars, a large and intelligent caste in India, which had recently become more than usually accessible to the missionaries, in consequence of the conversion of one of their number. There are many facts which tend to prove that they were the original inhabitants of the region which they now occupy. Some have even contended that the name of the country is derived from them, Mahratta being from Mahar-rashtry—the country or nation of the mahars. Whether this be true or not, it is certain that, as with the hill tribes, which are confessedly the aborigines of India, there are no such obstacles to their becoming Christians, as the religion of the brahmins interposes in the way of the higher castes.

The mahars belong to one of the lower castes, or rather, according to the Hindoo system, they are outcastes. Still they look down upon several gradations of society as below themselves; with these they can neither marry nor eat, any more than the koorabees, or brahmins. It would seem, however, that they adhere to the rules of caste with much less tenacity than the higher classes.

The mahars form a part of the official corps of every village. The duties assigned them

are to keep the gates, attend to the wants of travellers by acting as guides or providing suitable accommodations, convey burdens from their village to the next, and carry letters relating to public business. They also act as a kind of police, guarding persons and property from the attacks of robbers, and repelling the encroachments of neighboring villages upon their own territory. As a compensation for these services, they receive a certain portion of the produce of every estate belonging to their village, and also various perquisites.

From this general view of their relative position in society, it will readily be inferred that they possess considerable intelligence and enterprise. Their intercourse with men is necessarily somewhat extensive; they have, therefore, a better acquaintance with passing events than most of those who belong to the higher castes. They are much in advance of the koorabees, or cultivators, in respect to general intelligence; and though inferior to the brahmins, they are free from the bigotry which characterises that large and powerful body. For some time, therefore, they have been regarded as holding out great encouragement to missionary labor. "In conversing with a crowd of them," say the missionaries, "you meet with none of that wrangling, and angry disputation which you usually find whenever a company of brahmins is addressed. On the contrary, a desire to know the truth, and a willingness to acknowledge what is reasonable and true, is characteristic of them, and renders our efforts to instruct them much more pleasant and encouraging."

The following pages will show that this favorable opinion has been confirmed by further intercourse. And what is far more important, the reader will hardly be able to resist the conviction, as he accompanies Mr. Ballantine through his successive interviews with this people, that the Spirit of the Lord is already moving upon their hearts. This earnest desire to hear the gospel, especially when taken in connection with an apparent readiness, in many cases, to obey its requirements, is not "of the will of man, but of God."

There is one aspect of this movement which is worthy of particular attention, not to say of careful and profound study. It has been generally supposed that one of the greatest hindrances to the progress of Christianity in India, is the existence of caste. And when we are looking for individual changes this is undoubtedly true. But he who is "wonderful in counsel and excellent in working" may employ this unnatural arrangement—this packing of men into layers—as a mighty instrument for the advancement of his cause. It may hereafter appear, when the gospel shall have fairly penetrated a particular caste, that its triumphs will be more rapid and cheering than any which the world has ever beheld. The different classes of Indian society are ranged, one above another, precisely like so many geological strata. When, therefore, the truth of God, attended by the omnipotent energy of the Spirit, shall have begun to develop its expansive power in one of these strata, the very fact that it is met by such strong barriers above and below, may give it a lateral impulse as resistless as it will be glorious.

Those who belong to the same class are naturally held together by ties, such as bind them to nothing else. Their relatives, their friends, and indeed every thing, in which they take a special interest, are in their own caste. The higher ranks despise them, the lower are despised by them. Their joys, their sorrows, and their expectations are all circumscribed by the lines, which an inexorable system has drawn about them. Their caste is their world. As soon, therefore, as the first feeling of aversion to a new religion is overcome, as soon as the mind becomes habituated to its presence as a new element in an imperfect social arrangement, and still more, when the fruits of a better faith shall have had time to mature and disclose their value, may we not reasonably hope that the truth will spread with unexampled rapidity?

The history of missions, scanty as it is in facts bearing upon this particular point, lends some support to this pleasing anticipation. To say nothing of the wonders which have

been wrought at the Sandwich Islands, and at other places in the Pacific—examples which show, not only that it is as easy for God to move upon masses, as upon individuals, but that such is the plan which he intends to pursue in reclaiming the world to himself—let us turn to the Armenians of Turkey at the present moment. While the entire population of that vast empire, with this solitary exception, is unaffected by the truth, among them the word of God is apparently the leaven which is gradually leavening the whole lump. And a still more striking instance, perhaps, is that of the ignorant, degraded Karens. As soon as the gospel found its way to their benighted minds, an interesting revival commenced, as the fruit of which multitudes were hopefully converted to the Lord Jesus Christ.

It is time, however, to proceed to the narrative of Mr. Ballantine. For several months, the missionaries had noticed a growing interest in the christian religion, particularly in the district north of Ahmednuggur. The native assistants, on returning from their tours in that direction, had reported that the people were rousing themselves to a more earnest inquiry into the truth of the things which they had heard. Many were anxious to receive further instruction. For this purpose they were intending to join the annual pilgrimages, hoping to meet the missionaries, and learn from their own lips the nature of that gospel which they were commissioned to preach.

One of the places of annual resort was Kolhar, which is about thirty-five miles from Ahmednuggur; here it was expected that a great multitude would come together on the 15th of January. Another of these places was Pudhegaum, which the missionaries were requested to visit for the purpose of instructing the people who were about to assemble at an earlier day. As they were unable to be present on both of these occasions, they sent several of their native assistants to Pudhegaum, with the assurance that they would, if possible, attend at Kolhar, and give such instruction as might be needed.

Mr. Abbott left Ahmednuggur on the 10th of January, and made a circuit among the neighboring villages, for the purpose of examining schools, and passing through several places which had not been previously visited. Mr. Ballantine followed on the 13th. He spent the night about twelve miles from Ahmednuggur, where he had an interesting conversation with a young man who desired admission to the church. During the evening, a number of the villagers came to his tent to obtain an answer to various inquiries which they wished to propose. A pleasant inter-

view was closed with prayer at their own request.

Retinue of a Princess—Mahars of Kolhar.

The following extract describes the retinue of a princess while making a visit to one of her gods.

January 14, 1843. Before I started in the morning, one of the wives of Holkar, with a numerous retinue, passed by to her tents, which had been pitched on the other side of the stream. She was carried in a rich palankeen, made in native style and covered with red silk, while three or four of her principal officers were borne in palankeens such as are used by Europeans in this country. A number of horsemen, with spear and shield, were in her train; and as they rode rapidly hither and thither, exhibiting their skill in managing their horses, I obtained a better idea of the Mahratta warrior than I had previously had. This lady was on her way from Indoor—the place of Holkar's residence—to Punderpoor, to pay a visit to the god Vithoba, and was expecting to return in three or four months. As I passed along, the road for several miles was filled with camels and carts, loaded with baggage belonging to the princess and her train.

Mr. Ballantine's route, particularly in the afternoon, lay through a delightful country; it was covered with fields of grain which promised an abundant harvest, and vividly recalled the fertile plains of western Ohio, with which he had been acquainted in his youth. He arrived at Kolhar a little before sunset.

In the evening, one or two mahars of Kolhar, who had frequently been to Ahmednuggur, and had heard the gospel, begged us to go down to the mahar wada—the residence of the mahars, which is always distinct from the abode of the higher castes, inasmuch as they are regarded as outcastes. Although we were somewhat fatigued, they urged us to go that night, as that was the only time when they could expect the mahars to come together to hear us; for the next day the pilgrimage would commence, and they would be employed in a variety of offices which their condition as village servants required them to perform. We yielded to their entreaties; and taking a New Testament we went down with our native Christians. We read to them Matthew's account of the birth of the Savior, and endeavored to describe his character.

Many of our hearers listened with attention. There were two or three opposers who appeared desirous to turn the others away from the faith; one of these was a gosavee. When we pointed out the character of Jesus as the judge of the world, who would raise all men at the last day, he treated the idea with contempt. When we were showing the necessity of a change of heart as preparatory to admission into the kingdom of heaven, and directing our hearers to the ransom paid by Christ, as the only means of deliverance from the punishment due to our sins, he declared, with great warmth, that he needed no such Savior; he was holy—perfectly holy. On his making this declaration, we addressed ourselves to the people present, and while the attention of all was riveted upon us, we shewed the difference between Hindooism, as exhibited in this saint, and the christian religion. By our Scriptures we are led to view ourselves as sinners, unworthy of God's favor, and without hope of salvation, except through the merits of a sinless Redeemer, such a Redeemer as is found in Jesus Christ; whereas this Hindoo saint declares himself to be holy. We told them to judge of the two systems from this one fact; their own experience would convince them which was correct. For ourselves, we felt that we were sinners, and worthy of everlasting punishment in hell.

This produced a great impression on the minds of the company; and after a short time, we left them, having first joined in prayer at the earnest request of several of those present. Of the effect of our conversation we received information on the following day from two or three sources. The people saw that Christianity was a system before which no opposers could stand. The gosavee was disgraced in their eyes, and he himself told some of our company that he intended to come and ask pardon of us for having said that he was holy; but he did not make his appearance.

Hook Swinging.

Towards noon of the next day—the Sabbath—the pilgrims began to assemble; and throughout the afternoon they came in crowds, some in carts, others on horses or bullocks, and multitudes on foot. The goddess to whom this pilgrimage was made, is addressed by the common people as A'ee (mother;) others call her Denee or Bhawanee, who, Mr. Ballantine conjectures, may be the Eve of the Scriptures.

15. As we sat down to dinner, we saw a crowd of people approaching. They were preceded by a band of musicians; in the midst of them was a large cart, drawn by four oxen; and over the cart, considerably elevated, was a long horizontal pole, swinging around, with two human beings suspended at the ends. Neither Mr. Abbott nor myself had ever seen a specimen of hook-swinging before, although we had been more than seven years in the country. It was indeed a heart-sickening sight. Having reached the temple of Bhawanee, which stood but a few rods distant from our tents, the cart was driven around it, and stopped under some deep shady trees that stood near. The victims of this folly were then loosed from the hooks and conducted into the temple by a crowd of attendants, a canopy of cloth being held up over them as they went along, and the music preceding them. Having deposited their offering, and walked once round the temple, they were taken away in the same style in which they came.

Mr. Ballantine entered the crowd with the humane intention of dissuading others, if possible, from surrendering themselves to this debasing superstition.

I went up to the place where the people were assembled for this purpose, and saw a woman preparing herself for the hooks. She was beautifully dressed in red silk, and she had garlands of flowers on her head. The crowd around her made way for me as I approached, showing me the utmost respect; having come near the woman, I begged her to desist from her purpose. I told her that it would give her great pain; and not only so it was exceedingly sinful in the sight of God; that he would not be pleased with her sufferings, but, on the contrary, her conduct would excite his anger. She seemed deaf to my entreaties, and begged the person who stood by her with the hooks in his hand—a most savage looking man—to proceed, saying that she felt no fear. I continued to urge her to relinquish her intention. She pointed to a little boy standing at her feet, about three years old, and said, "For this boy I made my vow; and A'ee (mother) heard my prayer, and gave me this child, and now I must pay the vow that I made."

They soon inserted the hooks in the back of the poor woman, and I stopped a moment to observe the barbarous rite. The hooks were evidently very sharp at

the point, and so made, in every respect, as to give as little pain as possible. They were thrust under the skin on each side of the back-bone, and appeared to give the woman very little pain, no more than that occasioned by the cut of any sharp instrument. No blood flowed from the wounds. In a few moments, she was hoisted, and a man affixed to the other end of the pole, who, like the woman, was gaily set off with red silk and garlands of flowers. When every thing was ready, the cart began to move forward, and the pole swung round and round, the high vertical axis on which it rested being turned by several persons standing on the cart by means of levers. In front of each of the persons swinging, a cloth was thrown over the horizontal pole and hung down within their reach, to enable them to catch hold of it, and sustain themselves whenever they might desire. This cloth they generally grasped while the cart was standing still; but when it began to move they loosed their hold, and swung around without any hinderance.

I watched the progress of these persons as the cart drove along. I was near enough at first to observe the countenance and all the motions of those who swung. The woman with whom I conversed, although all her weight evidently rested on the hooks attached to her back, seemed to feel no pain. Her countenance exhibited the same self-complacency, as when she stood on the ground conversing with me; and her whole appearance indicated that she enjoyed this opportunity of gratifying her vanity. As she swung around, she scattered pieces of sugarcane and flowers among the people, and at every turn of the pole she made a low and graceful bow to those below, putting her joined hands to her forehead; and as she moved along, cheered by the shouts of the crowd, and gliding through the air as gracefully as a bird, her gay clothing fluttering in the breeze, I could not avoid thinking that the whole was not so much the work of superstition, as of a vain desire of admiration.

Evening Worship—Moonlight Scene.

On their return to their tents, however, a very different spectacle presented itself.

A crowd soon gathered around us. Mr. Abbott and myself, with our native assistants, spoke by turns, while most of our hearers listened with attention. One man stood up for the Hindoo sacred

books, and would not believe us when we told him that the English possessed Ceylon, because this would falsify the scriptures in which he trusted. After considerable discussion, in which we endeavored to mix as much practical instruction as possible, about sunset, we dismissed our assembly, almost worn out with our attempts to converse with the large crowds which had come together.

During all this time, the people were pouring into the place from every direction, and continued to do so till late at night, filling the large green in front of our tents with horses and bullocks and carts and people. The whole number assembled was estimated at seven or eight thousand. Of these it is not probable that we had the opportunity of addressing one fifth.

We had evening prayers in the verandah of the traveller's bungalow. A number of strangers were present, many of whom had come to the pilgrimage for the purpose of seeing us. These were chiefly mahars. We read a portion of Scripture, and after having conversed some time in reference to the subject it presented, and answered some inquiries in regard to the doctrines of Christianity, we closed with prayer, which was listened to with respectful attention.

Two brahmins paid them a visit, and listened with apparent interest to their exposition of the doctrines of the gospel. They requested Mr. Abbott, who was expecting to pass through the village in which they lived in a day or two, to give them further instruction at their own residence.

The evening was singularly beautiful, and Mr. Ballantine could not resist the temptation to visit the immense throng which was scattered in groups over the plain. Some of these were engaged in conversation, while others listened to the licentious songs of their musicians. He soon had an opportunity of directing the minds of a few to more profitable themes.

I adverted to the character of the Hindoo religion, and of this pilgrimage in particular, comparing with it the doctrines of Christianity, and showed the necessity of a new heart in order to enter heaven, and dwell with a holy God. The people listened very attentively. I perceived that I should soon be engaged with a larger crowd than we had yet had, and were I disposed I might

preach to them all night, but I felt that I needed rest. Leaving them I went towards my tent, but was followed by quite a number who seemed desirous of conversing with me farther, and I stopped again; and after addressing them on the same subject as before, I at length retired. It was near midnight when I lay down to rest. Such a day as this I had never before spent in India; and the excitement of the day, and the noise which was kept up during the night, long prevented sleep. There were doubtless great numbers there who did not close their eyes. Some of our native Christians told us that they were awake the whole night, talking with their friends and acquaintances, and telling them about the christian religion.

Disciples of the Gooroos—Public Discussions.

On the following day a novel opportunity of preaching the gospel presented itself.

16. It should be mentioned here that at most of the great pilgrimages, on the morning after the principal ceremonies are performed, the principal gooroos, or religious teachers, meet with their disciples in some public place, and forming a large circle with those who come together to hear what is said, the disciples of the different gooroos, one after another, sing a series of verses, which exhibit the prominent points of instruction set forth by their teachers. Each principal singer is assisted by one or two subordinates to him, besides having two or three instruments played at the same time by others connected with his company or band. The music adds much to the interest of the song, and prevents the hearers from becoming weary, as they otherwise soon would be, by a dry exhibition of religious, philosophical, and often metaphysical truths or fancies. When a sentiment is advanced which any one who is present thinks objectionable, a question is raised in regard to it, and often considerable discussion ensues.

Bhagoo, our native assistant, was formerly one of these singers, the head of a band; and he says that his great anxiety at such times was to avoid being stumbled with questions, and his great ambition was to stumble others. Ever since he has become a Christian, he has felt a great desire to meet these singers at the pilgrimages, and press them with

questions in regard to the Hindoo religion, showing that it cannot be maintained in the face of Christianity. He now feels that with the assistance of divine knowledge found in the word of God, he need not fear to meet any one in the arena of religious discussion.

It will be seen at a glance that these public discussions, which are very numerous, may be rendered exceedingly serviceable to the missionary. It is a remarkable fact that those who engage in them are almost invariably mahars. Indeed they are the only portion of the community who bestow much independent reflection upon their religious belief. The higher castes, like the Scribes and Pharisees, look almost entirely to tradition for their creed. Instances have occurred, however, in which individuals belonging to these castes have entered this arena of dispute. At the same place, and on the same occasion, one year before, a mixed brahmin, who prided himself on his knowledge, was greatly mortified by his inability to answer a question proposed by a native Christian. He hung his harp on a tree, and declared that he would not sing again, till he had become better acquainted with the doctrines of Christianity. He subsequently repaired to Ahmednuggur that he might have a free conference with the missionaries.

The reader will obtain a clearer idea of the sentiments advanced, and the discussions which arise at these meetings, from the following description. Few comparatively were present on this occasion except mahars; but many of them seemed to be very intelligent men, possessing inquisitive minds, and desirous to ascertain the truth.

The first singer gave an account of the works of God, and especially of the solar system, enumerating the nine planets according to the Hindoo sacred books, and giving their various distances from each other. The sun was the nearest to the earth. Then, at myriads of miles beyond, was the moon; then came the different planets, as far as Saturn, though not in the order given by European astronomers; and beyond these were Rahoo and Ketoo, the mythological dragons, which, according to the Hindoo scriptures, eat up the sun and moon at the time of an eclipse. This, it should be remembered, is as much religious knowledge, according to Hindoo theology, as that which regards God himself, and just as good to purify the heart. We did not wish to call the attention of the company to this sub-

ject, so far removed from that which we desired to present; but we could not refrain from asking the singer one or two questions. We first inquired how the different distances of the planets which he mentioned were measured, and whether he could prove to us by any process of demonstration that they were correct. He replied that all he said rested on the authority of the Hindoo shasters, and that he could give no proof of their correctness. We also asked him how it came to pass that eclipses are produced by eating up the sun and moon, as is described in the Hindoo sacred books, seeing that the place of Ketoo and Rahoo is so many millions of miles beyond the sun and moon? Do they leave their place in the solar system every time an eclipse occurs? To this he could give no satisfactory reply.

Having done with this subject he next proceeded to describe the character of God. He represented him to be a pure intelligence, or spirit, and incapable of being seen by the eye of man. The question was then asked him, How then do the gooroos exhibit God to the eyes of their disciples, resting their claims to respect on their ability to show him in the heavens in the innumerable forms he there assumes? We had learned previously from one of our converts that many of the gooroos in this region made this profession, and that it was this pretended exhibition of God, and of his numberless forms in the sky to their disciples, which was kept secret from all but the initiated, on which they rested their claims to attention. This being the fact, as we had learned, we asked the question already mentioned, and added, Do you not, in describing God as a pure intelligence and invisible, convict all such gooroos of falsehood? He replied that it was true. This produced quite a tumult for the moment. One and another gooroo raised his voice and inquired, "Do you convict us of falsehood?" He attempted to explain, but we maintained that he was correct, and that the gooroos must stand convicted of deceiving those who trusted in them.

When this singer had finished, another came forward with his associates to exhibit his knowledge in song. He declared that all the Hindoo scriptures—the pooranas, the shasters, the vedas—were utterly without foundation; that they did not exhibit the way of salvation, nor indeed any truth on which we could

rely as the word of God. I was much interested in the sentiments he advanced. He was probably a Kubeer-panthee, or follower of the system of Kubeer, which denies the Hindoo incarnations, and modes of deliverance from sin, and forbids idolatry, but is essentially Hindoo in its spirit. At the close we begged him, since he had cleared away the great mass of rubbish and lies contained in the Hindoo shasters, to point out the scriptures which do contain the truth. This, however, he was unable to do.

A third singer now arose and delivered his sentiments. Nothing could be known of God, nothing could be settled among men regarding the way of truth, and the means of salvation from sin, without the assistance of a *sudgooroo*—a gooroo, or teacher, who is himself perfectly holy. To this we gave our hearty assent, but requested the singer to direct us to that *sudgooroo*. He replied that he could not, that he knew him not. Several of the by-standers then begged us to point out this *sudgooroo*, as they understood we were prepared to do it. We told them that we would do so, when all their singers should have exhibited their opinions, but that we did not wish to interfere with the course of their usual exercises.

A fourth singer gave a most interesting description of the defectiveness of all human knowledge. He represented some blind men as having found an elephant, which each attempted to examine, and which they afterwards endeavored to describe. One had felt of its foot, and thought that the elephant was like a great post. A second had caught hold of its trunk, and declared that the elephant was like a long cable. A third had taken hold of its ear, and maintained that the elephant was like a winnowing fan. A fourth had felt of its tail, and thought that the elephant was like a small broom. A fifth had been placed on its back, and thought the animal was like the ridge of a house. Each had examined a different part and gave a different report in accordance with what he had observed. Just so it is, said he, in regard to God, and divine truth. Every one believes that to be true which is consistent with his own observation and experience. But none are able to give the whole truth, and in many respects every man's knowledge is defective. In describing God we are all like these blind men describing the elephant.

Hindoo Selfishness—An Inquiring Gooroo.

Many topics of profitable remark naturally occurred to the missionaries. Mr. Abbott dwelt particularly on the illustration to which the assembly had just listened. None of the singers had agreed in their opinions. One overthrew what another had defended. One relied upon the Hindoo shasters, another discarded them entirely. This, he said, was true of all human systems. But the knowledge which God has communicated to man, for his instruction and guidance, has no deficiency, no mistake. Without the word of God, we are all blind; with it we cannot err.

Mr. Ballantine next insisted upon the necessity of a *sudgooroo*—a holy teacher. Such a teacher, and more, was the Lord Jesus Christ. Having exhibited his character, and disclosed the object of his mission to this world, he urged all who heard him to accept this *sudgooroo* as their Savior. Without him there was no hope; for none of their books could point them to a sinless being, or to one who had ever pretended to bear the sins of the world. The appeal was listened to with marked attention.

In the afternoon the missionaries were constantly occupied in the distribution of books, and in conversation with the different companies who paused at their tents for a short time on their way home. Among those who called was the first singer already mentioned.

He was the champion of orthodox Hindooism at the discussions, and was evidently one of the most intelligent of those who were present. I conversed with him some time on the subject of a Savior, showing that we needed one who was perfectly holy, and who could bear our sins; otherwise we could not hope for release from punishment. He admitted the truth of all I said, and appeared to understand it; but his assent was a cold one. I soon found out the cause. "Saheb," said he, "if I believe in Jesus Christ, and take him as my Savior, will my situation in the world be improved; shall I be allowed to have a horse and a tent, and go about the country, as you do, wherever I please?" I told him that his worldly circumstances would depend in a great measure on the degree of effort he might make in regard to them, but that his belief in Jesus Christ, and receiving him as his Savior, would affect primarily and principally the condition of his soul. If he exerted his strength to procure wealth, he could doubtless obtain

it; and if he believed in Jesus Christ his soul would be saved. He replied with a smile, apparently half ashamed of what he said, and yet without hesitation, "Saheb, I have no anxiety about my soul. Let it go where it may. But I want most of all that my worldly circumstances should be improved." I expressed my astonishment at his remark, and called his attention, and that of the others present, to the difference between Hindooism and Christianity. Here was a man who prided himself on the possession of superior religious knowledge, who yet cared nothing about his soul. What a system! And how could he who felt so indifferent about his own salvation, care for that of others?

It is gratifying, however, to perceive that some of the most cultivated minds in the Decan are carefully examining the foundations of their belief. The result cannot be otherwise than favorable to the cause of truth. Mr. Ballantine mentions an individual whose case has excited much interest.

He was a gooroo of the system of Kubeer, and his disciples were present at the discussions in the morning, and took their turn in exhibiting the sentiments of their teacher in song. Kondoo, a native Christian, was formerly one of his disciples, and learned all the secrets of his system. Some weeks ago Kondoo brought him to us, and expressed great anxiety that he should remain a few days, and learn something of Christianity. Apparently frightened, however, at the thought of adopting a new system of religion, and afraid that he should lose all the respect which he had hitherto enjoyed among his people, he left us rather abruptly, and returned home.

He resides at Pudhegaum, the place where the pilgrimage occurred a few days ago; and he was one of those who sent word to us, requesting that we would come and instruct the people at Kolhar. When Kondoo and the other native Christians returned to Ahmednuggur from Pudhegaum, they brought this gooroo with them, and I had some conversation with him in which I was deeply interested. He told me that ever since he was here before, he had been examining the books which contained his system of religion; and although he found much that was good, mentioning particularly the moral precepts, still there was one great deficiency; there

was no Savior, no mediator between God and man. He felt that a Savior was necessary for sinful beings like ourselves; and he believed Jesus to be such a Savior, the Savior of the world, and he wished to be employed in speaking of him to his disciples and acquaintances. All this he said of his own accord; and his appearance showed that he felt an interest in the subject.

He went to Kolhar with Mr. Abbott; on the way he was thrown into circumstances which were calculated to try the strength of his new principles. Mr. Abbott met some Kubeer-panthees, and was conversing with them on the necessity of a mediator. They maintained that such a mediator was found in their system. This Mr. Abbott denied; and he called upon this gooroo, who had himself been a Kubeer-panthee, and was well known as such, to support what he said. Under these circumstances he did not hesitate, before the whole company, to declare that the system of Kubeer presented no savior, and that such a Savior was to be found in Jesus Christ alone. This testimony from such a man is of great importance to the cause of truth. At Kolhar also he continued to testify that Jesus is the Christ, the Savior of the world.

Opposition of Caste—Mahars at Bellapoor.

The following incident discloses the feelings of the higher classes towards the missionaries. As Mr. Ballantine was about to return to Ahmednuggur, he went to the post-office, which is kept in a temple near the gate of Kolhar. Here he found the principal men of the town assembled for the transaction of business. Among them was the *pateel*, or head man of the place.

17. I recognized him as one whom I had seen at Ahmednuggur some weeks before. Having no acquaintance in town, with my permission, he brought his horse into my yard, and put up there. When I spoke to him, he said he was astonished that I should know him after such a length of time. Then turning to those around him, he told them the circumstances of his coming to Nuggur, and his putting up in my yard, and that while there the girls in the boarding school, who had become Christians, were baptized, and immediately after it, the parents of one of them endeavored to get her away by

force. He gave all the circumstances relating to the magistrate's decision, which was that she should be at liberty to do just as she pleased, as correctly as I could wish. "But," says he, turning to me, "I think you have come to this country to defile us all by breaking our caste. This is your only object. Your religion I believe to be all false." I replied that whatever he might think, I regarded it as true, as exhibiting the only way of salvation for sinful men; and not only so, we had a command from God to go into all the world, and preach the gospel to every creature. In accordance with this command, we had come to this country; and now whoever would, might accept, and whoever would not accept, might refuse. We resorted to no compulsion, we used no violence. "True," he said, "you do not use violence, but your whole object is to defile us all." This was evidently a deep feeling with him; it is also the feeling of great numbers of the higher classes, and it prejudices them against the truth.

Mr. Ballantine, on his return, first came to Bellapoor, a large town which is eight miles from Kolhar. In this place he found a young mahar who had previously obtained some knowledge of Christianity, and who now manifested a strong desire to become more fully acquainted with its doctrines. He conducted Mr. Ballantine to the quarter of the town which the mahars occupied.

On my reaching the mahar wada, a crowd of men, women, and children collected around me. Among them was the wife of the young man who had become interested in Christianity. They listened for an hour to my remarks on the subject of religion with good attention. It is not often that we have such opportunities of talking to the people as I then enjoyed; and I felt a deep interest in unfolding to them the way of salvation, and in answering their inquiries. When I left Bellapoor, I was accompanied for a mile or two by the young man mentioned above. He said that he was very desirous of coming to Ahmednuggur, and living near us, that he might enjoy the privileges of religious instruction. I told him that we should be glad to have him come, but that it would be difficult for him to find employment with any of us. He said he would get employment where he could, but he was very anxious to learn more of the truth. As he walked along

by my side, I endeavored to explain to him the great truths of the gospel, and I was pleased to see his interest in them, and also his intelligence.

Interest at Bhokar—Disciple of a Gooroo.

Passing on from Bellapoor, Mr. Ballantine overtook a man who made himself known as the uncle of a native Christian, residing at Bhokar. He professed his belief in Jesus Christ, and mentioned the names of others who were favorable to Christianity. Mr. Ballantine called at a village, where he had a pleasant interview with two individuals who desired admission into the church. He also unfolded the plan of salvation to others who assembled to hear him. On arriving at Bhokar, he was cordially welcomed by a native convert and a number of his friends.

After they had taken their evening meal, a large number came to my tent, and crowded it to overflowing. I read to them a passage of scripture, and having commented on it, concluded with prayer. The company, however, tarried for conversation; indeed they remained till eleven o'clock. One great difficulty in the minds of some was this: "What shall we do when the head man of the village, under whose authority we are placed, requires us to tell a falsehood?" This, they said, often occurred. Most of those present decided at once that they must tell the truth, no matter what might be the consequence; while two or three seemed to think that the consequences of telling the truth would be very serious to them, and that rather than incur these consequences, they had better utter a falsehood, the guilt of it resting on him who gives the order.

This conversation will show what a change the introduction of Christianity into such a country as this, must necessarily make in the relations of the people. It also shows the difficulties to which a profession of Christianity, at the present time, is likely to expose the lower classes.

18. In the morning, all those who were anxious to learn more about Christianity, came again to my tent, with several from the neighboring villages; among them was the man whom I had visited the previous afternoon. I had religious exercises with them, and much interesting conversation. I read portions of scripture, selecting those particularly which had reference to giving up the world for the sake of eternal life. Many

seemed almost persuaded to be Christians. Those who had declared their wish to be admitted to the church, began to urge the others, who were yet undecided, to declare at once their intention of embracing the christian religion. I told them that I did not wish to urge persons to make such a declaration, but that every one must decide this matter for himself.

Mr. Ballantine found many in this place who were inclined to embrace Christianity. Several mahars begged him to let them know when they might come to Ahmednuggur to be admitted to the church.

I left Bhokar about ten, A. M., after a most interesting conference with those who, like babes, seemed to desire the sincere milk of the Word. Several of them walked along with me a mile, still conversing about the truths of religion, when I mounted my horse, and rode to the next village, which is about two miles distant from Bhokar. Bhuka, the Christian, together with two of his relatives, who resided here, and who also desired to be admitted to the church, still attended me. The name of this village is Khokar. Having come with me some distance this side of Khokar, I sent them back, urging them to stand fast in the faith, and to do nothing inconsistent with their professed regard to the gospel of Christ. About three miles farther on, I came to another village, and calling for the village mahar to show me the road to the next village, I found that he was an intelligent disciple of the gooroo, whom I have already mentioned as interested in Christianity. The young man had learned that I was intending to pass through this place, and was anxious to see me. He walked along by my side some distance, while I explained to him the principal truths of Christianity. He gave close attention to what I said, and told me he had heard that his gooroo was convinced of the truth of the christian religion, and if he should become a Christian he himself would follow the example. I told him that every one must decide this matter for himself; that every one would be judged according to his own works; that no earthly gooroo could bear his sins; and that Jesus, the sinless gooroo, was the only Redeemer on whom we could depend for salvation. I left the young man, feeling a deep interest in him.

Another Interview with the Inquiring Gooroo.

The next village to which Mr. Ballantine came, was the residence of the gooroo whose candid admissions in favor of Christianity have been mentioned.

In the afternoon I sat down with the gooroo, and two or three of his disciples, and read the first and third chapters of John's gospel, also one or two chapters in the epistle to the Romans, showing that salvation could not be obtained by the law of works. All this was new to them, and it afforded topics for a deeply interesting conversation. The gooroo would often add a remark in explanation of a passage, showing that he comprehended its meaning, and I hope he felt it. One of his disciples, who had gone out into the fields, and was not present at this conversation, being told by one of those who were present what they had heard, begged that the same might be repeated to him in the evening.

In the evening, several individuals came to the tent, including those I had conversed with in the afternoon, and we read the Scriptures and prayed together. About ten o'clock a portion of the same party came again, with the young man who had desired that the afternoon's instructions might be repeated to him. I went over some of the same passages, and read several others which had reference to the same subject. This occupied us till very late, but it was an interesting occasion.

On the following day, Mr. Ballantine had interviews with different individuals, similar to those already described. He reached Ahmednuggur on the morning of the 20th, "thankful for the mercies he had enjoyed on his journey, and for having been permitted to see so much of the grace of God."

In view of the foregoing facts, it is submitted to the friends of missions, whether the providence of God is not summoning his people to more vigorous efforts in behalf of the heathen. Who can fail to recognise the presence of his Spirit with these inquiring mahars? And who does not see that more laborers may be profitably employed in this inviting field? Nay, who does not see that additional preachers of the Word are imperatively called for by the circumstances in which the mission is placed? Is this a time then for Christians to talk of reducing the scale of their missionary operations? While

God is manifestly saying to us, as he said to Israel at the Red Sea, "Go forward," shall we withhold a portion of his own silver and gold? Shall we wrap ourselves in the mantle of our fancied inability, and suffer the heathen to perish in their wretchedness and guilt?

Madura.

REPORT OF THE MISSION.

Statistics—Cholera—Opposition—Results.

THIS report contains a detailed account of the various operations of the missionaries during the year 1842, from which it appears that Christianity is making some progress, through the blessing of God on their labors. The number of stations attached to this mission is six. There are seven missionaries, seven female assistant missionaries, one native preacher, and thirty-five native helpers. There are ninety-one native free schools under the care of the missionaries, in which there have been during the year more than 3,600 pupils. In addition to these there are eleven other schools, in which about 500 scholars have received instruction. Most of these are boarding schools, five of them being for the benefit of girls. One is an English school with 125 pupils. On the first of September, 1842, a seminary was organized with thirty-four pupils, ten of whom are members of the church, while others desire to make a profession of their faith in Christ.

The missionaries have devoted particular attention to the direct preaching of the gospel. The services of the Sabbath have been various; in some instances the number present has amounted to three hundred. Tours of fifty or sixty miles have been occasionally made, for the purpose of imparting religious instruction. The results of these efforts to improve the condition of the people are encouraging. In many instances there has been an unusual seriousness, and the inquiry, "What must I do to be saved," has been frequently heard. One village in particular, occupied by a native catechist, is mentioned as having been blessed by the presence of the Spirit; thirteen families belonging to it have requested that they may be taken under the care of the missionaries.

The report concludes as follows:

We would remark, that although we have been tried and afflicted, although we have been called to witness the blighting of many fond hopes by the deceitfulness of this people, we are, on the

whole, encouraged in our work. The tokens of divine approbation bestowed upon our labors cheer our hearts, and we would call upon ourselves, and our brethren who are engaged in the same work, to praise the Lord for his goodness. One reason which urges us to make this request, is the divine protection we have enjoyed amidst the dangers that have surrounded us during the year. That scourge of our species, the cholera, has visited every station of this mission, and most of the surrounding country; in many places its ravages have been dreadful, so that, with no great limitation, we could say with the Psalmist, "Thousands fall by our side, and tens of thousands at our right hand;" yet so great has been the divine goodness that we are enabled also to say, "It hath not come nigh us!" Though the pestilence has walked in darkness, as well as wasted at noon day, we have been safe. Nor is this the extent of the favor; we are enabled also to say, "No plague has come nigh our dwelling." The persons in our employ, and the children in our boarding schools, have experienced the same kind exemption. And when it is considered that the number of these is several hundreds, and the mortality in some places has amounted to nearly one twelfth of the whole population, the mercy will be seen to be great. Many large and flourishing families have been entirely broken up, and all that remains of others is one or two helpless orphans. Yet ours, though so large, and associating freely with the people where the disease was doing its worst, have been spared.

At times during the year the opposition of the people against us has been great. The surrender by government of the charge of the temples, the improvements made in Madura city, and the transfer of the boys in the boarding schools to the seminary, are among the causes of their displeasure. So far as this carried that one of our readers was seized in his own house, his school broken up, his wife and children taken from him, and he otherwise shamefully treated. Now when it is remembered that all the schools and meetings are, in a sense, in the power of the people, and that their opposition has been so excited against us, the kind hand of our Father in restraining their rage, and preserving with so little interruption our various labors, is plainly seen, and demands our highest praise.

Another cause for praise is the degree of success which has attended our labors amidst so many threatened evils. This, although not prominent, or very observable, is none the less real and important. The attendance at the boarding schools, day schools, and religious exercises on the Sabbath, has been considerably increased. Nor have the ministrations of the sanctuary been entirely without effect; we have been permitted to see, in some instances, the cheering tokens of the Spirit's presence. The solemnity that has at times pervaded our assemblies, the repeated inquiry concerning their souls, the entire change in the conduct and appearance of numbers among us, lead to the joyful conclusion that some have really been brought out of darkness into God's marvellous light. Four persons have been received to the churches; thirty-seven others are candidates for reception at a future time. Surely this, although the day of small things, compared with what we hope to see, ought not to be despised.

Siam.

LETTER FROM MR. CASWELL.

THE facts disclosed in the following communication present a gloomy picture of the religion of Siam. If such is the character of the priests, what must be the condition of the people? A previous letter of Mr. Caswell states the number of priests at Bangkok alone to be 10,000. Single wats or temples are supposed to have one thousand attached to them. It is a favorable circumstance, however, that these wats can be reached by the various publications of the missionaries.

Some weeks since the king issued a proclamation, in which he enjoins upon the head priests of Siam great strictness in examining into the proficiency of those under them; he also requires that such as cannot sustain a decent examination, at a certain season of the year fixed by his majesty, shall be degraded from their office. More than two thousand poor priests left the wats in Bangkok in a few days—as my teacher informs me—because of their conscious inability to pass the approaching examination.

The circumstance which gave rise to the proclamation, was the whipping of a child to death by two priests who were his teachers. This, as his majesty de-

clares, led to an examination into the learning and behavior of the priesthood, which has resulted in the discovery that great ignorance and profligacy prevail throughout the whole order. Soon after the proclamation, fifty priests, belonging to a single wat, were degraded at the same time; they were afterwards punished by being exposed three or four days to the hot sun and the public gaze, standing on a platform erected for the purpose. Their crime was some misdemeanor at a funeral. Two were ordered to be burned alive for disguising themselves in the dress of the common people, and visiting gambling houses with their accompaniments. The sentence, however, was not executed. Simultaneously with the issuing of the foregoing proclamation, another was made to the people, calling their attention to the immorality of the priests, and requiring them to be diligent in bringing offenders to justice.

This all goes for zeal in religion; but after all it is quite possible that the king has an eye to his army as well as to the purity of the priesthood. He is evidently seeking to raise a much larger force than he has yet brought against Cochin-China. To every man who shall detect a thief a reward has been offered, and all who are thus brought to justice are converted into soldiers. A duty has been laid on every loom. This will drive the females to the rice fields, and leave the men for war, besides bringing something into the treasury.

Constantinople.

JOURNAL OF MR. DWIGHT.

Introductory Remarks—Opposition to the Truth.

THE readers of the Herald are already familiar with the revival of spiritual Christianity, which is now in progress among the Armenians of Turkey. Recent communications from the missionaries at Constantinople represent the work as having lost none of its interest. Those who live at a distance from the scene of their labors are met, however, with serious difficulties, when they endeavor to form a just conception of the character and extent of such a movement. Among the Armenians there is no public profession of a new religion, such as is made by heathen converts. There is no visible separation from the ranks of impenitence, such as takes place in christian lands. The outward relation of the new

convert to the church remains unchanged. He continues to be, what he has long been, an acknowledged member of a christian community.

It is impossible therefore to submit to the friends of missions any statistics, which shall indicate the precise nature and extent of this remarkable movement. Indeed the missionaries themselves have no means of forming an accurate estimate of the number of those who are the genuine disciples of the Lord Jesus Christ. Some are daily preaching the gospel, even in Constantinople, whom they have never seen. These individuals, having learned the truth second hand, refrain from visiting the missionaries for prudential reasons. And there are many in other places respecting whom they have no certain information. Still there is abundant evidence that the word of the Lord does not return unto him void.

In a letter, dated March 24th, Mr. Dwight says, "The work which God is carrying forward here is truly wonderful. Opposers and haters of the truth are yielding to its influence. New inquirers are continually coming to us. Our native brethren have a spirit of prayer which indicates the special presence of the Spirit of God, and is an earnest of greater blessings to come." In the same letter, he also says, "One striking and very gratifying feature of the times is, that many of the vartabeds are now preaching the gospel, as far as they understand it, having found that the taste of the people is so far changed, that the former mode of preaching legends and fables does not satisfy. The vicar of the patriarch, a week or two since, after a sermon, said something like this, 'Custom requires that I should now bless you in the name of the Holy Virgin and of the Saints, but, alas! there is none left among you who receives the saints; and what shall I do?'"

The following extracts from the journal of Mr. Dwight will throw additional light upon the character of this work.

October 4, 1842. An Armenian merchant called, who has been mentioned in previous journals as having been recently awakened. His mind seems to be deeply affected by the truth, and he finds the saying of our Savior true that a man's foes shall be of his own household. He has a brother who is very much opposed to the least departure from the notions or practices of the church, however much these may be at variance with the gospel. This brother became very much enraged the other day, by some remark made by this indi-

vidual, in relation to the gospel of Christ, and shewed his rage by the use of very severe language. The other said, "My dear brother, why do you become angry? I am ready to kiss your feet if you will only listen to the truth. We are both soon to die. Eternity is at hand. There is a heaven and a hell, and to one or the other we must go. Do I act improperly in wishing my own and your salvation?" This man has a very clear mind, and a good acquaintance with the Scriptures, and I trust his heart is really renewed by the Holy Ghost.

It is not strange that where there are so many indications of the presence of the Spirit, there is some opposition. In the letter already referred to, Mr. Dwight remarks, "At the same time we have enough to keep us humble; the enemies of evangelical truth are exceedingly active and bitter."

7. To-day I gave notice of the suspension of our Armenian service for the present. This step was taken to conciliate some of our former friends who have become disaffected, and are strongly opposed to this service, regarding it as the nucleus of a new and separate church organization. Only two individuals, formerly reckoned among the brethren, have as yet taken this stand; though several others feel very decidedly that the meetings ought for a time to be suspended. In deference to their judgment, and in consideration of their exposure, if a storm should arise, we have concluded to omit them for the present.

An Inquirer—God the Hearer of Prayer.

Nov. 3. An Armenian from Aleppo called, being introduced by one of the brethren here. This man is the son of a priest, and has been educated in all the superstitions of his church, in a part of the country much noted for the ignorance and spiritual blindness of the people. He came here on business, and having become providentially acquainted with some of our Armenian brethren, his mind is much interested, and he greatly desires to learn the way of salvation. He asked the privilege of visiting me, as he should have opportunity during his stay, to hear me read and expound the gospel; of course I gave him a cordial invitation to come as often as he pleased. He is a man of about forty, and apparently very clear headed

and well disposed. His strong desire seems to be to learn the truth himself, that he may return, and teach it to his countrymen. He wishes also to take with him a quantity of Scriptures and other Armenian books.

How wonderful are the ways of Providence in regard to the Armenians. In one way or another, men are continually brought from distant places to the capital, and here they become acquainted, for the first time, with the gospel, and returning to their homes, they spread abroad that which they have seen and heard. There is something quite wonderful in the state of the Armenian mind at the present time. Among other classes of Christians, no such preparation seems to exist; but wherever you find Armenians, there is a readiness to listen seriously to the truth, and to abandon long cherished errors, which is quite remarkable. Who can doubt that this is the result of a divine influence?

It is a delightful feature of this revival among the Armenians, that it is constantly sending out its influence to distant parts of the empire. In a letter, dated January 25th, Mr. Homes mentions several individuals who had voluntarily come, and obtained books to carry to other places.

6. One of our Armenian brethren called, and expressed great joy in the belief that God is the hearer of prayer. He says he has found this to be true in his own experience. He has been alone in his village hitherto, and felt somewhat like Elijah, when he supposed that he only was left a true worshipper of God among the children of Israel. He has been praying that God would raise up at least one friend in that place with whom he might commune on spiritual subjects. The other day he visited the public school, and was surprised to find one of the principal instructors giving a lesson to his scholars from the Scriptures. He afterwards had an interview with this teacher, and found him to be a kindred spirit.

The man mentioned under date of November 3d, called again to-day. He speaks of the great sweetness of the modern translation of the Scriptures. "I can now understand it," he says, "and it is so delightful to read the word of God in my own language, that I sit up nights for this purpose. Last night I was up nearly all night reading the Scriptures; and several Armenians from Van, who lodge in the same khan, sat with me listening to the word, and some

of them wept, they were so interested in what they heard."

Hungering for the Word—Papal Armenians—Pictures—An Aged Pilgrim.

27. My Armenian visitors increase daily. To-day, it being the Sabbath, a good number came to my service. There appears to be truly a hungering and thirsting after the bread of life. This service has been suspended for a few weeks, as already mentioned, in consequence of the objections of some who were formerly regarded as friends. We hoped that by some concession of this kind they might be conciliated; but they seem to go on from bad to worse, and, painful as it is, we are now compelled to consider them as among our determined enemies.

Several of the regular attendants of my service have been very urgent that I should again preach to them on the Sabbath; and last week they told me they had resolved to come to my house in a body at the usual hour of service, and see whether I would preach to them, or drive them away! I asked them if they had ever yet heard of my driving any body away from my house. I told them I was ready to preach the gospel to as many as would come to me, not only on the Sabbath, but on every other day of the week. Accordingly they came to-day, and manifested much interest in hearing the word of God.

November 29th, Mr. Dwight had twenty-five visitors at his room, with whom many deeply interesting topics were discussed. He adds, "We never had more satisfactory evidence of a thorough work of the Spirit."

Dec. 10. A papal Armenian was introduced to me to-day, for the purpose of giving him an opportunity of conversing on religious subjects. He was formerly bigoted, but his mind has been recently enlightened through the efforts of a pious Armenian. I found him docile and exceedingly interested in hearing the word of God. I am now acquainted with several papal Armenians who have become enlightened; one of them has suffered much reproach and persecution in consequence of his evangelical sentiments. He began to read the Scriptures to some of the younger members of his father's family, and was driven out of the house as a heretic and infidel, whose influence was as much to be dreaded as the pestilence.

18. After service to-day one of my hearers, who hopes that he has recently been brought to feel the power of truth, came to me, and with deep emotion acknowledged that he had formerly opposed us most strenuously, and said all manner of evil against us; and now he felt it to be his duty to make the confession. He hoped he had found forgiveness with God, and wished us to forgive him.

20. Heard to-day that a papal Armenian, who attended my service last Sabbath for the first time, and who has been an opposer, and an exceedingly worldly man, was so affected by the truth as to astonish all his friends who heard him speak. One of them said that he seemed to speak from the direct promptings of the Holy Spirit; for he has been living in entire ignorance of divine truth, and now the whole scheme of the gospel seemed to burst upon his view all at once, and he spoke like one who had been for years acquainted with it.

23. Went with a friend from abroad to visit the Armenian church in Pera. It is gratifying to see the gradual exclusion of pictures from these churches. In all the new Armenian churches there is a marked improvement in this respect. In the Greek churches it is far otherwise. The walls are covered with representations of the saints; and I have seen the ignorant people begin at one end and go round the whole church crossing themselves and bowing before each picture, at the same time uttering a prayer, and closing the act of worship, for such it really is, by kissing the cold dead canvass.

27. Received a call from two of our Armenian brethren—one of them advanced in years, but apparently ripening for heaven. He spoke of the peculiar sweetness he finds in meditating upon God, and said that when a man once acquired this relish, he could never go back to the world. He enlarged upon the necessity of carrying about with us a praying spirit at all times—at night, in the morning, and at noon. This aged pilgrim walks every Sabbath nearly six miles and back again, in order to hear the gospel preached. Last Sabbath the streets were so muddy as to be almost impassable, and yet he was in his place.

The other individual is exceedingly anxious for the salvation of a brother who is very worldly and careless. He says that he pours out his heart every day for that brother, with abundance of

weeping, but God does not hear his prayer, and he fears it is because he is so great a sinner.

On the following day, Mr. Dwight had an interview with a papal Armenian. "I am surprised," he says, "at his boldness, considering the terrible anathemas that are every where, in the papal churches, thundered against all who show the least disposition to embrace evangelical views."

JOURNAL OF MR. HAMLIN.

Opposition to the Seminary abandoned— Conversions—Prayer for the Seminary—Spirit of the Students.

Mr. Hamlin is the teacher of the mission seminary at Bebek, a small village on the eastern side of the Bosphorus, about seven miles above Constantinople. It will be seen that the Spirit of God is at work also in this retired place, subduing the opposition of gain-sayers, and leading the sinner to "the Lamb of God which taketh away the sin of the world." The journal from which these extracts are taken extends through the last half of the year 1842.

July 8. The priest of this village, who was formerly such an enemy to our seminary, to my great astonishment, has just made an application to have his son received as a permanent member of the school. He confesses that he was formerly my enemy, but that he was so through groundless suspicion of my motives, and the design of the institution. All my Armenian and Greek neighbors are now friendly to me personally, and also to the seminary.

12. An Armenian teacher called; he has visited me once before, and who then appeared to be under deep religious impressions. To-day he conversed like one who had tasted the powers of the world to come. I trust he is newly born into the kingdom of grace.

Mr. Hamlin's assistant, returning, July 18th, from a visit to his friends, related several facts indicative of the progress of evangelical sentiments. Calling at the house of a friend during his absence, he was immediately assailed for connecting himself with the mission seminary, especially after he had been a teacher in the great Scutari college, which was established to oppose protestantism. To his surprise, he found himself ably sustained in his defence by a young lady, also a visiter

in the family. As she displayed great familiarity with the Bible and its doctrines, he inquired where she had obtained her religious knowledge. She replied that she had a pious priest for her instructor, one whose name has been repeatedly mentioned in the journals of the missionaries.

She then gave an account of the great change which had recently taken place in her mother's family. Her brother, formerly a wild and dissolute young man, first became the subject of it; with the consent of the family, he erected a household altar, and, at the date of the conversation, he was daily explaining the word of God to his mother and sisters, entreating them to give ear to its blessed counsels. The effect upon them all had been great and salutary. To one who declaimed against "the foolish and vile course" which the mother and her family were pursuing, and who at last said, "May you and your household go to perdition with such foreign stuff," she meekly replied, "I will not say the same of yours; but will pray that your family, as well as my own, may go, not to perdition, but to salvation."

August 21. Four young men from Galata and Constantinople were present at the religious services of the seminary, three of whom we hope are the decided followers of Christ. After the services, when the scholars had withdrawn, I left these young men for a little while, and was pleased to find that they closed the doors, and had a season of prayer by themselves for a blessing upon the school and the nation. They remarked to each other that this is the only college for their nation in the whole world where such truths are taught from Sabbath to Sabbath, and that the hopes and expectations of the evangelical brethren were strongly placed upon it, and that they ought to offer unceasing prayer for the grace of God to make the truth effectual. During the summer, I have had much intercourse with the native brethren, and it seems to me that the Spirit of grace and supplication has been indeed poured out upon them.

22. Some of our students, apparently moved by yesterday's sermon, formed themselves into a little society, pledging themselves by the grace of God to live for his glory, and for the church of Christ. They requested me to furnish them with some useful and important work in theology, or church history, upon which they might employ their united efforts in leisure hours, in order to translate it for their nation. I shall probably give them D'Aubigné's History of the

Reformation—a work admirably suited to the present condition of the Armenian mind.

An Inquiring Priest—Catholic Armenians—Females.

Mr. Hamlin received, September 24th, the prospectus of a new school to be opened by the Jesuits in Pera, in which the English, French, Italian, Greek, Armenian, and Turkish languages were to be taught. This is the sixth educational institution under the care of these indefatigable men at Constantinople, and they were said to be making preparations for the seventh.

Oct. 1. I received a visit from a priest whom I had never seen before. He is from the city and his appearance is venerable and prepossessing. After conversing a while upon evangelical truth, he said that the cause of his visit was his troubles and doubts about his own salvation and that of his people. He had read with interest some of our books which my teacher had given him, but he had now come to converse with more particularity about the way of peace, and how he should save himself and those who hear him. He spoke, with much apparent feeling and sincerity, of his doubts and difficulties, and of the spiritual condition of his church and nation. Although the day was chilly, so that I could not sit without a cloak, yet while speaking of his personal feelings and trials, his fears of being forever lost, and of leading others to destruction by seeming to uphold the errors contained in the church services, the perspiration stood in thick and heavy drops upon his whole face, and his countenance betrayed strong and deep emotion.

10. The catholic Armenian, who has called before, came again to-day. In very strong and glowing language, he expresses his hope and confidence in Christ, and his utter abhorrence of the whole system of popery. He has hitherto suffered much from the fear of persecution, and has often asked in what way he can make his escape to some other place, where he can obtain his living in the open profession of an evangelical faith. But he is growing bolder and bolder every day, and begins to be known in his village as a reader and distributor of our books.

This individual, prior to his acquaintance with the missionaries, had been, for years,

"seeking rest and finding none" He had submitted to the severest penances; once he retired to a desert, clothed himself in sack-cloth, and performed the most laborious and menial services for a neighboring convent.

A friend of his was long in a state of mind very similar to his own. Meeting with an enlightened Armenian, this friend was advised to visit the American missionaries. "But," said he, "I have heard of them only as enemies of the faith; and how can I seek the salvation of my soul from heretics and infidels?" At length, however, he consented to visit them by proxy. He gave to the Armenian a variety of questions, which he was to propose as if they were his own, and then report the answers. On receiving this report, the catholic became deeply interested in the prosecution of his inquiries. He turned to the New Testament; and soon he professed to renounce the pope and the devil, with all their works, and to trust in Christ alone."

May we not look upon facts of this description as "shadows" of "coming events?" These longings for a better hope and purer faith are undoubtedly the fruit of the Spirit. And why may we not suppose that God is sending disquiet and fear into the ranks of error and formalism, as preparatory to the extensive introduction of a genuine, spiritual Christianity?

Dec. 20. The catholic Armenian came to be strengthened and comforted amid his trials and dangers. A few days since a priest came to the house where he resides, entered his room, and carried off some of his books which he had obtained from us, and which he has made of late no secret of reading or distributing. The family have also accused him to the bishop and priest as a protestant.

The bishop has actually threatened to withhold the sacrament and absolution; to which the man replied, he hoped to obtain the latter from a higher source, but begged to know his crime. The bishop then charged him with reading protestant books, and listening to protestant teachers. But, replied the accused, I endeavor to prove every thing by the Bible; and if they or an angel from heaven teach me any thing contrary to the written word, I shall not receive it. The bishop frowned at this, and told him there was no command given for his reading the modern Bible; he again cautioned him to respect the ecclesiastical powers, if he would escape the punishment which they well knew how to deal out to incorrigible

heretics, and dismissed him. He came directly to my house to make known these threats, and to seek consolation in christian sympathy and prayer. He prayed earnestly that he might have grace to bear a good testimony for Jesus Christ—should violent persecution come—and to be faithful, even unto death.

25. An Armenian acquaintance called this morning, bringing with him four female relatives, two of them members of his own family. I was surprised and pleased to find them so much enlightened. Two of them had read some of our books, and wanted me to furnish them with a complete set of all our Armenian publications. They reside in different villages, but said that in each place there were some of their neighbors seeking after the truth, and others speaking against it.

Every indication of the revival of evangelical opinions among the families of this community, and particularly among the female members of them, is peculiarly interesting. The Armenian females are usually so secluded that there would seem to be but little hope of the truth's reaching the ear, much less the heart. What surprised me most was that these five individuals came with the design of being present at my forenoon service—a great innovation upon the customs of the country.

Syrfa.

LETTER FROM MR. SMITH, FEB. 27TH.,
1843.

Toleration of Protestants.

THE strength of ecclesiastical power in Turkey, in consequence of the connection between church and state, has been clearly developed in the events of the last few years. Indeed it has been distinctly and frequently claimed that the heads of the prevailing sects have the power of restraining any member of their flocks from becoming Protestants, on the ground that they have no recognized existence in the empire. The missionaries, however, have supposed that the fundamental law of Mohammedanism countenanced no such doctrines; but that, on the contrary, when fairly interpreted, it placed all christian sects on the same footing. A recent occurrence at Beyroot has shown that they were not mistaken.

In 1834, Mrs. Smith received into her family a girl whose parents were connected with the Greek church. At her death she made an

arrangement which she hoped would secure to the child the benefit of a permanent residence in some one of the mission families. Her expectation has not been disappointed; although every lady with whom the girl has lived—the first Mrs. Smith, Mrs. Hebard, Mrs. Wolcott, and the second Mrs. Smith—has been released from her labors and responsibilities by death. Rahil, now grown up, is at present under the care of Mrs. DeForest, who, with her husband, constitutes a part of the family of Mr. Smith. Having indulged a hope that she was a Christian for some time, Rahil was admitted to the mission church on the first Sabbath in last January.

In the mean time her father has died, and her mother has lost her reputation; in consequence of which she has not spent a night at home for some two years. Subsequently to her joining the church, the mother insisted on her return, saying that she had an offer of marriage, and must get herself ready. Mr. Smith replied that he should exercise no authority over the girl, neither could the mother, inasmuch as, according to the Mohammedan law, she was of age, and might act in reference to her residence and her marriage as she pleased. Rahil, on being consulted, declared that she could neither reside at home, nor join the Greek church, nor marry a member of that church; but she was willing to call on her mother occasionally, with some one to accompany her. She made one visit, and nothing unpleasant occurred.

Last Monday, however—having called again in company with Doct. DeForest—on rising to leave, her mother forbade her going; and a son-in-law, placing himself in the door, declared she should never pass it except with their permission. Her remonstrances, and those of the Doct., were in vain; she was forced to sit down, her head-dress was taken off, and the Doct. was told that he might go. Several circumstances satisfied him that there had been a previous understanding among themselves, and also with their neighbors. He was not slow in informing me of what had happened. It was a moment of no little anxiety. To say nothing of her personal danger, there was reason to fear that they might marry her to some one by force that very night, or that they might deliver her into the hands of the bishop, where she would be made to suffer much, and from whom it would be exceedingly difficult, if not impossible, to rescue her. No time was to be lost.

We hastened to the consul's, and taking his janissaries, proceeded to de-

mand the girl. The brother-in-law, instead of listening to what we had to say, again placed himself in the door to offer resistance, and a crowd collected around. But our resolute janissaries soon cleared a passage, and Rahil, finding herself at liberty, escaped to the mission-house. The cries of the mother aroused a body of lawless Albanian soldiers, who were in the neighborhood; and had we been a minute later, they would have mingled in the affray. As it was, the son-in-law hastened with a body of them to my house—where Mrs. DeForest had been left alone—supposing she had been taken there, and determined to carry her back by force. This alarmed our neighbor and very kind friend, the Prussian consul-general, and he immediately sent one of his janissaries to spend the night at the mission-house, and thus secure the poor girl from further violence. Before day-break on Tuesday, accompanied by a band of warm hearted native friends, she was brought home, and in the course of the morning found an asylum in the house of the Prussian consul general, where she was very kindly received by him and his excellent lady.

You may say that all this looks very much like taking the law into our own hands; and so it does. But then it was the plain law of the land that we executed; and we did it ourselves because we had no confidence that this weak and corrupt government would do it for us, and the emergency required haste.

Early in the morning, Mr. Smith sent a friendly message to the bishop, for the purpose of giving him the first information of what had happened, assigning as a reason for the course pursued, the wish of the girl, and the well known character of the mother.

In the course of the morning the Russian dragoman presented a complaint from the mother to the pasha, charging the janissaries with having beaten and wounded her other daughter, and me with having forced Rahil away contrary to her will, and for sinister purposes. The pasha consequently sent his dragoman to the American consul, and demanded that Rahil should be brought before him. This the consul declined on the ground that she was not now under his command, being in the Prussian consulate; and he explained the truth of the case fully to the dragoman. In the mean time, also, the principal janissary, finding himself accused, brought the mother and her son-in-law

before the pasha, made them deny all their false charges against him and myself, and confess that the girl went away of her own accord. At length, the dragoman of the pasha called on the Prussian consul-general, expressed the satisfaction his master felt on learning that the girl was with him, assured him that the pasha would leave her entirely to her own choice, but in order to know what that was, he must examine her himself, and he consequently begged the consul-general to send her to him, accompanied by the Prussian dragoman and a janissary. The request, accompanied by these pledges, was readily assented to, and the poor girl was sent to appear before the pasha in full council. The examination was in substance as follows:

Pasha. Girl, what is your story?

Rahil. When I was a little girl, my parents gave me to Mr. Smith to be brought up. He has brought me up as his child. When my father died he left me with him. And now his house is my home. Yesterday I called to see my mother, and was forcibly detained, contrary to my remonstrances and those of the friend who was with me. He hastened to inform Mr. Smith, who came, and then I escaped.

P. Did he take you contrary to your will?

R. No.

P. Where do you wish now to live?

R. With Mr. Smith.

P. Why do you not wish to live with your mother?

R. There are reasons which cannot be mentioned here.

P. I wish to know what they are.

R. They are sufficient, but as I have been taught from my childhood, I think it not proper that I should mention them.

P. (to his council) Her mother is a bad woman. Girl, you may go to the place which you have chosen.

Thus was settled a question, the agitation of which I had for years dreaded, just in proportion as Rahil had won upon our attachment, and her mother had degenerated in character.

The civil law had now taken its course. The ecclesiastical question, it was hoped, would not be agitated. Wednesday passed away without any occurrence calculated to excite apprehension.

But on Thursday morning the pasha's dragoman called on the consul to say, that the Greek bishop had presented a

petition, in which he claimed Rahil as a member of his flock; and the pasha in consequence demanded that she should be sent that very day to the bishop to confess, otherwise the affair would become very serious. This most extraordinary demand involved not only her liberty of conscience, but the broad question of the toleration of protestantism. It did more; it interfered with the right the native Christians have always enjoyed, of going at their pleasure from one sect to another. Rahil, on being asked what reply she would give, answered that she was not a member of the Greek church, nor subject to the bishop, nor would she confess to him or any of his clergy. The English and Prussian consuls-general were consulted, and their advice taken. The natives, as the rumor reached them, protested most loudly against such an interference with the rights of the laity. And for once we found even the Roman catholics sympathizing with us. I think the whole sect of Greek catholics would have been found ready to make common cause with us against such a monstrous claim from a Greek ecclesiastic.

There was but one course for us to take, viz., to return Rahil's answer to the pasha, and this, as his message had been verbal, was consequently done verbally. His reply put an entirely different aspect upon the case. He said they had been complaining to him that we were making the girl a protestant by force. All he wanted was, that she should go before the bishop, as she had come before him on Tuesday, and declare her mind freely. She should then be left to her own choice. This answer was a noble declaration in favor of the rights of conscience, and relieved us at once of anxiety. The proposition seemed a reasonable one, and we were disposed to comply with it, provided the pasha would send one of his janissaries with the American dragoman, and a janissary from our consul, to be witnesses, and ensure her safe return. But she was still reluctant to go; and should we take the responsibility of requiring her to do it? The interview would be embarrassing to her, and certainly not very pleasing to the bishop. It was concluded at last that she should answer the pasha, that she acknowledged in no sense whatever the authority of the Greek bishop, and had no sort of connection with him. That the pasha was the person whom she knew as the governor of the country, and if he saw fit to command her, she would again

appear before him, as she had done before, and satisfy any doubts he might have respecting her ecclesiastical relations. During the whole of Friday the pasha was inaccessible, and also on Saturday morning. So the message was finally given to his Mohammedan dragoman, to be delivered in case he should call up the subject again, and there the matter rests.

Mr. Smith has no fear of any further agitation of this question. The precentor of the bishop declared to the consul, it was supposed by authority, that the bishop had made a mistake. Had he known that the girl was a protestant, he would not have interfered.

You will perceive in all this affair that Rahil's right to become a protestant has not been questioned, any more than her right to join any other christian sect. The pasha's reply distinctly implied that she had this right, and no one has been heard to express a doubt. Indeed, in reviewing the history of the mission, I can recollect no case where an accusation has been brought against any of our converts on this score. The persecution of Asaad esh-Shidiak was without law, under the papal government of the Mountains. What may occur hereafter, or what new principles may be sent down from Constantinople, I know not. But hitherto we have reason to bless God for the toleration afforded us under the laws of Mohammed—a toleration which would vanish at once, if the reins of government were put into the hands of any one of the christian sects of the country.

Sandwich Islands.

LETTER FROM MR. CONDE.

Liberality of the Natives—Progress of Religion—Romanism.

Mr. Conde is stationed at Hana, on the island of Maui. At a monthly concert, held a short time before the date of this letter—November 15th—he gave some account of the annual meeting of the Board at Philadelphia in 1844, of the special meeting at New York in the January following, and also of the general progress of missionary feeling in this country. His object was, by presenting a view of the sacrifices which Christians at home are making to send the gospel to the heathen, to provoke his own people to love and good works.

The effect is described in the following extract

Similar appeals had often been made to our church and congregation, but this being preceded by the relation of the facts alluded to, produced a deeper impression than I ever witnessed. Expressions of love and gratitude to benevolent friends in America were every where heard. Nor was this all; the great mass of the church have since given practical demonstration of their willingness to aid the cause in some way. A subscription paper was circulated for the purpose of raising funds to purchase a bell, and also to erect a permanent house of worship; this being the third year since our contributions for these objects commenced. Many did nobly, considering their extreme poverty, subscribing from fifty cents to three dollars each; and it should also be borne in mind that these are semi-annual subscriptions. Besides making donations of money, or of articles which can easily be converted into money, our people are still collecting stone, lime, and timber. The work advances rather tardily, it is true, but the delay is not entirely chargeable upon them. Every other week they are required to work three days for the king and their landlords; and when any important public work is undertaken by government, the number of days is doubled. This renders it difficult for them to find time, after attending to their own personal wants, to perform any extra labor. But we hope soon, notwithstanding this and many other disadvantages which cannot be specified, to have a good house for public worship at this station.

In every part of his extensive field, Mr. Conde finds the people ready to hear the gospel. On any day of the week, he "can gather a respectable congregation in any neighborhood on the shortest notice." The results of missionary effort at his station, up to the present time, with the present state of religious feeling, are given below.

During the four years which have nearly elapsed since we commenced this station, where heathenism had reigned for so many ages undisturbed, we have, by the blessing of God, gathered a church of four hundred and twelve souls. This is the present number of members in regular standing. Since the church was organized, fourteen have died and gone, as we hope, to a blessed immortality. The spirit which some of

them manifested on their death beds, and the messages they left to their teachers and brethren in the church, evinced a readiness to depart and be with Christ. Fifteen are still under church censure.

Since last January several accessions have been made, in all amounting to one hundred and ninety-four. All except one were received on profession of their faith. Our professors of religion, we hope, are not only increasing in numbers, but also in knowledge and grace. This at least may be said of many without any exaggeration. The assiduity and seeming delight with which they attend upon the ordinances of God's house, and other exercises for improvement, in connection with what we hear and see of their daily walk, give us this confidence.

The religious aspect of our field is more encouraging at present than it has been for several months. Many are inquiring what they shall do to be saved; new cases of awakening are frequently occurring. There are about three hundred in different parts of our field who attend the weekly meeting for inquiry and religious conversation. Most of them profess to have met with a change of heart. They are of all ages from the man of grey hairs down to the youth of sixteen. Those of the latter class, however, are very few.

Hitherto the progress of popery at Hana has been inconsiderable. A few converts have been made, but they belong to the most degraded and depraved class of the inhabitants. The two districts which form the extremities of the field are particularly exposed, however, owing to the extreme ignorance of the natives, and also to their distance from the means of grace. Mr. Conde thinks that all such places should be immediately occupied as missionary stations.

There are several intelligent native Christians who do much to keep Romanism in check. We sometimes receive considerable assistance from them, as they pass through our field, on their tours around the island. None perhaps is more active in this respect than David Malo. He is peculiarly awake to the absurdity and evil tendency of this new doctrine; and being thoroughly versed in the Scriptures, and possessing considerable tact in argument, and with no small share of wit, he succeeds remarkably well in silencing the enemy, and in fortifying his countrymen against

the attacks of the Man of Sin. He is general agent for all the schools of this island; and the duties of his office render it necessary for him to travel considerably from place to place. During these journeys he improves every opportunity to sow the good seed. His influence is very manifest in preventing the children and youth from going over to popery, and in keeping them in their respective schools. The people repose so much confidence in his judgment, and in the sincerity of his attachment to their best interests, that they listen with great pleasure to his instructions on every subject. The priests find in him a powerful enemy, and are therefore very bitter in their complaints against him. But they do not find it easy to silence him, or effectually to check his influence.

On a certain occasion a priest complained to him that the king and chiefs and all the officers of government were hostile to their cause; that they threw obstacles in the way of its advancement; and that in various ways they influenced the people to treat it and them with derision. He replied, "Do as the Bible directs. If they will not receive you, nor listen to your doctrine, then shake off the dust from your feet for a testimony against them, and go somewhere else." The priest on receiving this reply abruptly terminated the conversation, and went his way.

LETTER FROM MR. WHITNEY, OCT. 30TH, 1842.

Romanists at Niihau—William Tenooe.

THE station occupied by Mr. Whitney is Waimea on the island of Kauai. A few miles to the west of this place is the small island of Niihau. From the following extract it appears that the papists have found their way to this secluded portion of the earth; but while they have led many astray, they have awakened a spirit of inquiry in others which, with the blessing of God, has issued in the salvation of their souls.

In the month of September, I spent a week at the island of Niihau, on which there are about one thousand inhabitants who seldom have the opportunity of attending public worship, owing to the want of canoes, and the danger of crossing the channel between the two islands. Most of them, however, can read, and the gospel has found its way to their hearts. Their attention has

lately been called to the subject of religion, through the influence of a popish priest, though he meant it not so. He spent some weeks at the island, and gained some one hundred and forty or fifty followers. They belong, however, as in most other places, to the most ignorant class of the population, who are impatient of the restraints of the law, and are told by the priests that they shall be protected in the violation of it, through the influence of French ships of war. The better portion of the people have been led to inquire whether this is the religion of Christ. They have read his word, and when I was there, the Spirit of God seemed to be operating on the hearts of not a few. I admitted twelve to the fellowship of the church. These I have known as serious inquirers for years, and believe they will wear well.

The friends of missions in this country were once familiar with the name of William Tenoee; but for the last twenty years they have rarely heard it, and never perhaps unaccompanied with expressions of sorrow and regret. They will be particularly gratified therefore with the intelligence of his restoration to the bosom of the church.

While a mere boy, Tenoee left the Sandwich Islands, and came to the United States. Soon after his arrival, he was found in a barber's shop at New Haven, whence he was taken and sent, with Obookiah and Hopoo, to the Foreign Mission School at Cornwall. At this place he made a profession of religion; and when the first missionaries embarked for the islands, he accompanied them. But instead of the helpful assistant which they had hoped to find in him, he soon became a virulent opposer. On the 23d of July, 1820, he was formally and solemnly cut of from the church of Christ. At first he was encouraged and supported by some unprincipled chiefs, on account of his acquaintance with the English language; but his dissolute and reckless habits obliged them to discard him. For many years he obtained his living, sometimes as a sailor, and sometimes in a Honolulu tippling shop. At length his day of merciful visitation arrived. Mr. Whitney's account of the wonderful change is as follows:

He had shipped on board a trading vessel for the coast of Mexico; but without any one to warn or rebuke him, he continued as wicked and profligate as ever, till one day, while the vessel was at anchor on the coast of

California, the captain sent him on shore to get some fire-wood. While there alone, in the act of cutting down a tree, he heard, as he supposed, a voice remonstrating with him for his wickedness, and long-continued abuse of the Savior. He looked about to see who it was that was speaking to him; but nobody was to be seen. The axe fell from his hands, and he sat down. The expostulation continued. In great distress, he attempted to pray, but could not; unable to work, he returned to the vessel, and attempted to explain to the captain the reason of his returning without the wood for which he had been sent. From him, however, he received nothing but reproaches and curses, which continued to the end of the voyage. Nor was the treatment of the officers and crew any better, except that a part of the latter, who were his countrymen, were disposed to be civil. With them he could converse, and having obtained a Bible, he used to read it to them on the Sabbath, and other times, as they could attend.

On the arrival of the vessel at Honolulu, Tenoee immediately abandoned the life of a sailor, and having obtained some encouragement from the people in a neighboring valley, he commenced teaching a few children in English. It was soon observed that his conduct was very much altered; from habits of the lowest dissipation and vice, he had become sober, industrious, and moral. His school increased to the number of sixty or seventy. He was regular in his attendance at church on the Sabbath, occasionally visiting and conversing with the missionaries, by whom he was encouraged to persevere. Shortly after my arrival at Honolulu, in May last, he called at my house, and gave me the facts already stated. It was then more than two years since he had forsaken his wicked course, and nothing irregular or immoral had been seen in his conduct. He spoke of his hope in the Savior with great diffidence, said that at times he was afraid he had committed the unpardonable sin. But he could not think of returning to his sinful ways without the greatest horror, and he was determined to follow the Savior to the end of his life. Before I left Honolulu, I had the pleasure of seeing this prodigal restored to the church; and I cannot but hope that he is a brand plucked from the burning, to the eternal praise of Him with whom all things are possible.

LETTER FROM MR. PARKER, NOV.
1ST, 1842.

*Condition of the Church—New Place of
Worship.*

THE field of labor assigned to Mr. Parker is Kaneohe, Oahu. In this district there are ten schools, conducted by native teachers, and having 500 pupils. These schools have never been so prosperous as during the past year; parents are now willing to pay something towards the support of the teachers.

The church at this station now numbers 232 members in regular standing. We have had no sad cases of defection, and but few of discipline, since our organization. We have a church meeting every Saturday afternoon; also a Sabbath school at the close of the morning service on the Sabbath exclusively for members of the church, at which almost all are invariably present. Their attendance on the Sabbath, and at other occasional meetings, is generally constant, and their uniform walk and conduct is such as to give hopeful evidence that they will at last be owned as the followers of Christ.

Our congregation on the Sabbath for the last few months has not been as large as formerly, owing chiefly to the want of a convenient place of worship. We have been obliged to meet in a school-house which will not accommodate more than 250 persons, consequently many must remain out of doors during the service, while some stay away; but we hope soon to be provided with a better place of worship.

Our new stone meeting-house, now nearly finished, is ninety-five feet in length by forty-two in width. It has been erected by the voluntary effort of the church members. Our old grass building, in which we had worshipped eight years, had become too poor to allow of our assembling in it much longer, and my own conviction was, that if we would maintain the ordinances of the gospel with profit to the souls of the people, we must have a better house. The people are poor, and destitute of almost every facility for erecting a permanent house. Yet they entered more than willingly upon the work. The number of male members in the church does not exceed a hundred; and not more than seventy-five of these are able to labor at such work as is required, a number being aged and infirm. Yet these seventy-five church members have collected the materials for the

house, consisting of stone, wood, and lime, they have assisted in laying the walls, they have been to the mountains to cut and draw the timber, beside contributing in other ways to pay the carpenters and masons. The female members of the church have contributed monthly twelve and a half cents in money, or in some available articles, for the same object.

More than eighty dollars have been contributed toward the erection of this house of worship by the second church in Honolulu.

The papists have a number of followers in the vicinity of this station. The priests are indefatigable in their efforts to turn away the people from the truth; to accomplish this end they employ presents, and assurances of salvation on easier terms than the missionaries propose.

LETTER FROM DOCT. ANDREWS, SEPT.
2D, 1842.

Plea for Additional Missionaries.

THE following communication needs neither explanation nor comment. What response will the churches make to these earnest and affecting appeals?

At my post of observation as physician, I am necessarily more or less conversant with the health of all the missionaries on Hawaii. They are laboring beyond their strength, and unless they shall be relieved in some measure of their arduous duties, others must be sent to fill their places, when they shall have ceased from their work, or at least returned to their native land. I have therefore felt it to be my duty to urge upon you the importance of a very considerable increase of the number of your missionaries at the Sandwich Islands.

It has been stated, if I mistake not, that it is the intention of the Board to keep our number good. Allow me to say that, in my opinion, if the plan is to do nothing more, it will eventually require a greater expenditure of men and money, than the enlargement of the mission at once, so as to relieve, in some measure, the brethren who have charge of extensive fields of labor. For years a great blessing has been vouchsafed to the efforts of your missionaries here. Large churches have been built up, whose numbers are widely scattered, and often extremely difficult of access.

What minister in the United States would undertake to watch over a church of three thousand members; preach twice on the Sabbath, besides attending an inquiry meeting and three Sabbath schools; hold meetings or teach singing school every day during the week—one of the meetings being at a distance of some miles; teach a day school twice on each of five days in the week; build a meeting-house by acting as architect, superintendant, collector of funds and materials, watching daily over the rude efforts of natives to do what should be done by carpenters, masons, glaziers, etc. etc., occasionally also putting a hand to the work himself!

I might speak of journeys over miry roads, up and down tremendous precipices, of voyages in frail canoes—at the imminent risk of being overwhelmed by the surf—to reach secluded vallies, tours through an extensive district intersected by deep ravines, with almost precipitous sides; I might have detailed the domestic cares which must devolve upon a husband and father, separated, as most of your missionaries are, from all civilized society, and often called to watch over some member of his family who is laid upon a bed of sickness, while no medical aid can be obtained; but I presume that what I have mentioned, will be considered full employment for one man, and therefore will not enlarge.

Very few can sustain such labors for many years. One and another are sinking under them. I see my brethren exhausting their strength, and preparing for an early death, and entreat them to spare themselves, that thus they may prolong their lives, and ultimately do more in the service of their Master. Here is a specimen of the answers I receive. "What can I do? Here is this great church on my hands; the flock must be fed, wanderers must be looked after, inquirers must be directed, Sabbath schools must be attended to. The sick must have medicine. The papists are in my field. Where shall I begin to diminish my labors? Until more aid is sent to us, I must labor while my strength lasts, and stop when I can do no more."

Such is very nearly the reply which I received not many weeks since. The brother was evidently suffering from excessive labor, and he has since been obliged, in a great measure, to rest from his cares and responsibilities; he ought to do so entirely. I explain to him the character of his complaint, and urge the necessity of relaxation and repose, but

he points me to his feeble family, to his sick associates, to his church and people in a peculiarly interesting state, and says, "You see I am not in a very good situation to rest on my oars." He admits that my advice is good, but the difficulty is practical not theoretical.

Cannot, will not the Board send us more aid? Will they let these brethren exhaust their strength, and lie down in an early grave for lack of a few additional missionaries? I know that they have to look at the world, but I entreat them to take another look at the Sandwich Islands, and, if possible, send to our aid a large and speedy reinforcement.

Ojibwas.

LETTER FROM MESSRS. HALL, AYER, ELY, AND BOUTWELL, MARCH 6TH, 1843.

New Stations—Prospects of the Mission.

Mr. Ayer has recently visited Red Lake and Leech Lake, for the purpose of ascertaining the encouragements for missionary operations in that region. Red Lake is a large lake north of the sources of the Mississippi river, and connected by an outlet with the Red river which runs northerly, through Great Lake Winnipeg, into Hudson's Bay. It is near the centre of the North American continent, and the travelling distance from La Pointe on Lake Superior, is about twenty days.

At Red Lake Mr. Ayer found about 100 hunting Indians, and from 500 to 600 women and children, most of whom might be brought under the influence of the gospel. They are probably more stationary than the rest of the Ojibwas; although the men are absent a part of the time, the women and children generally remain in one place during the whole year. They are supposed to raise more corn and potatoes than any other band of the Ojibwas; some families, in ordinary seasons, lay up sixty or eighty bushels of the former article. They can obtain excellent fish in any quantity from the lake.

The proposition of Mr. Ayer to commence a missionary station among them was favorably received. After listening to his statements the chief addressed his braves in the following language.

My braves, I should be ashamed to suffer one who has come so far to visit us to turn back again. We should not turn him away. We should not treat

our trader in this way; we should run to meet him. My braves, you have listened to what he said. I believe what he says. Let us try him four years, and if we do not find him true, then we will send him away.

Mr. Ayer held several meetings during his stay at Red Lake, at which he preached to a considerable number of attentive listeners. The Indians declared themselves willing to allow the missionaries as much land as they may want.

At Leech Lake every thing appeared favorable to the establishment of a missionary station. The principal chief replied to Mr. Ayer in the following terms.

Why should missionaries, coming from the east, pass my place and go to a village beyond us? The Indians of this place are regarded by the whites as foolish and mischievous. But we are not all so. There are indeed some half dozen who are very foolish, and who will not be controlled, nor listen to advice. But others are well disposed. Now I wish you would not pass us, and go to Indians beyond. First come here, come directly. You may have as much land as you please, and as much timber as you want for your own use.

The missionaries think that both of these positions, were the men ready, ought to be occupied immediately. But they feel themselves too weak to commence more than one station; and they have given the preference to Red Lake. In relation to the general prosperity of the mission they remark as follows:

In short there seems to be no part of the country where missionaries might not be located. There is a movement on the minds of the Ojibwas generally in favor of being instructed. There appears never to have been a time since we came here when there was so much encouragement to labor among them. To us the field appears white unto the harvest. Who shall enter and gather it? We would gladly spread ourselves, but we are too few to occupy only a small

part of the ground. Again we turn our eyes to the Board and to the churches for aid. A deep impression has apparently been made upon the Ojibwas; now is the time to follow it up. Could the whole country be operated upon at once, a marked change in their character and habits would be introduced. We need at least four or five good, self-denying men; we want them now. One at least ought to be an ordained missionary; the others are wanted as teachers and assistants.

Messrs. Ayer, Ely, and Spencer were, as is learned from later communications, about three days travel from Red Lake, on the 12th of April, on their return to commence a residence there.

In a postscript to the foregoing joint letter, Mr. Boutwell says that the operations of the mission at Pokegama are very much impeded, at present, by a war between the Ojibwas and the Sioux. He had determined, in consequence of this obstacle, to remove for the summer to Mille Lac; but the Indians at Pokegama would not consent to this arrangement. Although they expect that their enemies will assail them, they are resolved to remain. Peace or war, they say they will fortify themselves and plant. In relation to the Mille Lac Indians he writes as follows:

That band are still waiting with outstretched hands for the bread of life. This is the third time within two years that they have applied to us to go or send some one to settle and teach their children. Mille Lac is one of the three largest lakes west of Lake Superior, and it abounds in excellent fish. Rum river takes its rise in this lake; within ten or fifteen miles of the lake the river expands so as to form three considerable lakes, which are filled with wild rice. Here then are two great and almost never failing resources for the support of a station—fish and rice. There is no better soil in this region for agricultural purposes. Cannot you send us two men for this field? We know not how to resist these repeated calls any longer.

Miscellaneous.

FRENCH USURPATION AT TAHITI.

THE unjustifiable proceedings of the French at Tahiti, in September last, have been extensively noticed in the public papers. The success of the mission commenced there by the

London Missionary Society in 1797, after eighteen years of "hope deferred," had awakened a general interest throughout Christendom. And now the circumstances under which this outrage on the rights, both civil and religious, of a defenceless community has

been perpetrated, the apparent motives which led to it, and the bearings which it is likely to have on the cause of liberty and christian knowledge in the islands of the Pacific, have every where arrested the attention, and called forth the reprobation of the friends of protestant missions. The directors of the London Missionary Society, after a careful examination of all the testimony in the case, arrive at the following conclusions.

1. The establishment of French sovereignty was effected by force

2. The offences for which the Tahitians were punished with the loss of their independence, were the honorable opposition of the civil authorities to the licentious practices of the French officers and seamen, and the aversion of the natives to the catholic missionaries imposed on them by French arms, combined with a strong and grateful attachment to their disinterested teachers and faithful friends, the protestant missionaries of Britain.

The London Missionary Society, distressed and perplexed by the dangers which threaten their operations in Polynesia, has naturally turned to kindred institutions in Great Britain for their sympathy and co-operation. The appeal has been met with a fraternal and most grateful response. The officers of the Wesleyan Missionary Society united in a deputation to Sir Robert Peel and the Earl of Aberdeen; and having explicitly stated their deep interest in the welfare of a sister institution, they urged upon the British government the adoption of suitable measures to avert the threatened evils. The committee of the Baptist Missionary Society, and the committee of the (Moravian) United Brethren's Society have declared their unfeigned sorrow in view of the untoward event already mentioned, and tendered their christian sympathy. The committee of the Church Missionary Society have expressed their sentiments in the following resolution.

The committee have received with extreme regret, the tidings of the aggression of the French on the island of Tahiti, and of the forcible introduction of Romish priests into one of the most flourishing fields of protestant missionary enterprise; the committee are desirous of expressing their deep sympathy with the directors and supporters of the London Missionary Society, under the present discouraging aspect of a mission in which their labors have been hitherto crowned with so large a measure of success, and which has been the centre for the diffusion of evangelical truth into many of the surrounding groups of islands; and they would at the same time express their earnest hope and prayer that the light of Christianity, which has by the good providence of God been kindled on the distant shores of Tahiti, may yet be preserved from the corruptions of an apostate church.

At an earlier day, the Paris Missionary Society had sent their spontaneous tribute of sympathy and affection, from which the following extract is taken.

Our alarms have not been less sensible, nor our grief less profound, than if these proceedings affected the interests of a mission founded by ourselves. We feel anxious to avail ourselves of the earliest opportunity, to testify the sincere interest we take in the novel position in which you are placed in reference to these islands, where your missionaries have expended, during so many years, and with so much success, their strength and their lives. We are so weak and insignificant, that our influence could not be of much use to you; but, if you judge that under existing circumstances our society could render you the slightest assistance, we are at your service.

The Evangelical Society of Geneva subsequently addressed a letter to the directors of the London Missionary Society, in which they say,—“We have keenly felt the blow which the papacy has struck at the interesting missions at Tahiti, and through them at the whole church of our Lord Jesus Christ. You do not suffer alone, dear brethren; we, your brethren throughout the continent, all suffer with you.” They propose also the designation, by the London Missionary Society, of a day of prayer for the divine interposition. The first Monday of June was accordingly set apart for this purpose.

On the 12th of April, a large meeting was held at Exeter Hall, London, at which the friends of protestant missions, without regard to denominational distinctions, united in condemning the unrighteous and oppressive proceedings at Tahiti. On that occasion it was resolved “that this meeting affectionately and urgently invites the protestant churches of Britain, of Europe, of America, and throughout the world, to unite in the public reprobation of this act of French aggression and popish intrigue, and to employ all appropriate and pacific means for restoring to the queen of Tahiti and her people, the enjoyment of their independence; and also for preventing any similar outrage on the civil rights and religious freedom of the other evangelized islands of Polynesia.”

A letter on the foregoing subject, written in behalf of the London Missionary Society, addressed to the Secretaries of the American Board of Commissioners for Foreign Missions, was laid before the Prudential Committee on the 24th of May: whereupon, in consideration of the bearing which the late outrage at Tahiti, in connection with other similar proceedings of the French authorities at that and other islands of the Pacific, is likely to have on the

cause of missions in that part of the world, they adopted the following resolutions :

Resolved, That the Prudential Committee view with pain and solicitude the efforts put forth by papists in all parts of the unevangelized world to counteract protestant missions, and to substitute the errors and superstitions of popery for the doctrines and precepts of the New Testament, which, by the divine blessing on the labors of missionaries and the free circulation of the Word of God, are beginning to take effect on the minds of the heathen; and this Committee are especially pained that the enlightened and powerful government of the French nation should so far become the agent of the Romish hierarchy as to permit its naval force to be employed as an instrument in compelling the small and defenceless communities of the Pacific Islands, contrary to their own wishes and laws, and to the great principles which are recognized as regulating the intercourse between independent states, to receive instruction from popish priests, and in interfering by compulsory commercial regulations and other measures, to the prejudice of the moral and social welfare of those islanders.

Resolved, That this Committee have noticed with joy the progress and triumph, through the instrumentality of the missionaries of the London Missionary Society, of Christianity in the island of Tahiti; and while with thankfulness to God they revert to past success, they feel the deepest sorrow in view of the trial and conflict with papal heresy and delusion, supported by the French power, to which the society and its missionaries in that island have been recently called; and this Committee pray that the society and its missionaries may be divinely guided to the adoption of such measures as may be best adapted to avert the disastrous consequences which threaten the mission and the Tahitian community.

Resolved, That, in consideration of the obstacles thus interposed to the progress of civil and religious liberty, of knowledge, Christianity, and civilization, the governments friendly to these interests are called upon solemnly to protest against this invasion of the rights of conscience and self-government, and to adopt such peaceful measures as they may judge best, to prevent similar outrages being perpetrated in future by the powerful upon the weaker political communities.

Resolved, That this Committee cordially join with the Directors of the London Missionary Society and the Geneva Evangelical Society, in recommending to the friends of protestant missions throughout the world to offer special prayer to God that the progress of the gospel may not be hindered by the efforts of the papacy; but that he will cause all events, even those which seem most adverse, to combine to hasten its advancement; and that he will inspire his people, and especially missionaries, with increased faith, hope, and zeal, to labor for its speedy and final triumph over all the earth.

BRITISH AGGRESSION AT THE SANDWICH ISLANDS.

The extraordinary conduct of the French among the islands of the Pacific, within the last few years, had prepared the public mind, in some measure, for their unauthorized and unprovoked proceedings at Tahiti. It could hardly have been anticipated by the most sagacious, or the most distrustful, that the naval force of any other christian power would soon lend itself to similar aggressions. Late arrivals from the Sandwich Islands, however, make it certain that Lord George Paulet has brought the rightful sovereign of those islands into a position as unnatural and humiliating, as that to which admiral Dupetit Thouars forced the queen of Tahiti. This will more fully appear from the following documents, "published by authority."

H. B. M. ship Carysfort, }
Woahoo, 11th February, 1843. }

Sir,—Having arrived at this port in her Britannic majesty's ship Carysfort, under my command, for the purpose of affording protection to British subjects, as likewise to support the position of her Britannic majesty's representative here, who has received repeated insults from the government authorities of these islands, respecting which it is my intention to communicate only with the king in person, I require to have immediate information by return of the officer conveying this despatch, whether or not the king (in consequence of my arrival) has been notified that his presence will be required here; and the earliest day on which he may be expected; as otherwise I shall be compelled to proceed to his residence in the ship under my command, for the purpose of communicating with him.

I have the honor to be, Sir,

Your most obedient humble servant,

GEORGE PAULET, Captain.

To Kekuanaoa, Gov. of Woahoo, etc.

Honolulu, Oahu, Feb. 11, 1843.

Salutations to you, Lord George Paulet, Captain of her Britannic majesty's ship Carysfort.

I have received your letter by the hand of the officer, and with respect inform you that we have not as yet sent for the king, as we were not informed of the business; but having learnt from your communication that you wish him sent for, I will search for a vessel and send. He is at Wailuku, on the east side of Maui. In case the wind is favorable, he may be expected in six days.

Yours, with respect,

M. KEKUANAOA.

Translated by G. P. Judd, Recorder and Translator for government.

H. B. M. ship Carysfort, }
Honolulu Harbor, Feb. 16, 1843. }

Sir,—I have the honor to acquaint your majesty of the arrival in this port of her Britannic majesty's ship under my command, and according to my instructions, I am desired to

demand a private interview with you, to which I shall proceed with a proper and competent interpreter.

I therefore request to be informed at what hour tomorrow it will be convenient for your majesty to grant me that interview.

I have the honor to be your majesty's

Most obedient and humble servant,

GEORGE PAULET, Captain.

To his majesty Kamehameha.

Honolulu, Feb. 17, 1843.

Salutations to you Lord George Paulet, Captain of her Britannic majesty's ship Carysfort.

Sir,—We have received your communication of yesterday's date, and must decline having any private interview, particularly under the circumstances which you propose.

We shall be ready to receive any written communication from you tomorrow, and will give it due consideration.

In case you have business of a private nature, we will appoint Dr. Judd our confidential agent, to confer with you, who being a person of integrity and fidelity to our government, and perfectly acquainted with all our affairs, will receive your communications, give you all the information you require (in confidence) and report the same to us.

With respect,

KAMEHAMEHA,

KEKAULUAHI.

I hereby certify the above to be a faithful translation.

G. P. JUDD,

Translator and Interpreter for the gov't.

H. B. M. ship Carysfort, }
Woahoo, 17th Feb. 1843. }

Sir,—In answer to your letter of this day's date, (which I have too good an opinion of your majesty to allow me to believe ever emanated from yourself, but from your ill advisers,) I have to state that I shall hold no communication whatever with Dr. G. P. Judd, who, it has been satisfactorily proved to me, has been the prime mover in the unlawful proceedings of your government against British subjects.

As you have refused me a personal interview, I enclose you the demands which I consider it my duty to make upon your government, with which I demand a compliance at or before four o'clock, P. M., tomorrow, (Saturday,) otherwise I shall be obliged to take immediate coercive steps to obtain these measures for my countrymen.

I have the honor to be your majesty's

Most obedient humble servant,

GEORGE PAULET, Captain.

His majesty Kamehameha.

Demands made by the Right Honorable Lord George Paulet, Captain Royal Navy, commanding her Britannic majesty's ship Carysfort, upon the king of the Sandwich Islands:

1. The immediate removal, by public advertisement, written in the native and English languages, and signed by the governor of this island and F. W. Thompson, of the attachment placed upon Mr. Charlton's property; the restoration of the land taken by government for its own use, and really appertaining to Mr. Charlton; and reparation for the heavy loss to which Mr. Charlton's representatives have been exposed by the oppressive and un-

just proceedings of the Sandwich Islands government.

2. The immediate acknowledgment of the right of Mr. Simpson to perform the functions delegated to him by Mr. Charlton, namely: those of her Britannic majesty's acting consul, until her majesty's pleasure be known upon the reasonableness of your objections to him. The acknowledgment of that right, and the reparation for the insult offered to her majesty, through her acting representative, to be made by a public reception of his commission, and the saluting the British flag with twenty-one guns, which number will be returned by her Britannic majesty's ship under my command.

3. A guaranty that no British subject shall in future be subjected to imprisonment in fetters, unless he is accused of a crime which by the laws of England would be considered a felony.

4. The compliance with a written promise given by king Kamehameha to captain Jones, of her Britannic majesty's ship Curacoa, that a new and fair trial would be granted in a case brought by Henry Skinner, which promise has been evaded.

5. The immediate adoption of firm steps to arrange the matters in dispute between British subjects and natives of the country, or others residing here, by referring the cases to juries, one half of whom shall be British subjects, approved by the consul, and all of whom shall declare on oath their freedom from pre-judgment upon, or interest in, the cases brought before them.

6. A direct communication between his majesty Kamehameha and her Britannic majesty's acting consul, for the immediate settlement of all cases of grievances and complaint on the part of British subjects against the Sandwich Islands government.

Dated on board H. B. M. ship Carysfort, at
Woahoo, this 17th day of Feb., 1843.

H. B. M. ship Carysfort, }
Woahoo, Feb. 17, 1843. }

Sir—I have the honor to notify you, that her Britannic majesty's ship Carysfort, under my command, will be prepared to make an immediate attack upon this town, at four o'clock, P. M., tomorrow, (Saturday,) in the event of the demand now forwarded by me to the king of these islands not being complied with by that time.

Sir. I have the honor to be

Your most obedient humble servant,

GEORGE PAULET, Captain.

To Captain LONG,
Commander U. S. S. Boston, Honolulu.

Honolulu, Feb. 18, 1843.

Salutations to Right Hon. Lord George Paulet,
Captain of H. B. M. ship Carysfort.

We have received your letter and the demands which accompanied it, and in reply would inform your lordship that we have commissioned Sir George Simpson and William Richards as our ministers plenipotentiary and envoy extraordinary to the court of Great Britain, with full powers to settle the difficulties which you have presented before us, to assure her majesty, the queen, of our uninterrupted affection, and to confer with her ministers as to the best means of cementing the harmony between us. Some of the demands

which you have laid before us, are of a nature calculated seriously to embarrass our feeble government, by contravening the laws established for the benefit of all. But we shall comply with your demand, as it has never been our intention to insult her majesty, the queen, or injure any of her estimable subjects; but we must do so under protest, and shall embrace the earliest opportunity of representing our case more fully to H. B. M. government, through our minister, trusting in the magnanimity of the sovereign of a great nation, which we have been taught to respect and love, that we shall there be justified.

Waiting your further orders,

With sentiments of respect,
KAMEHAMEHA 3D,
KEKAULUAHI.

I hereby certify the above to be a faithful translation.

G. P. JUDD, Jr.

For the government.

H. B. M. ship Carysfort, }
Woahoo, Feb. 18, 1843. }

Sir,—I have the honor to acknowledge your majesty's letter of this day's date, wherein you intimate your intention of complying with my demands, which I have considered it my duty to make upon your majesty's government. I appoint the hour of two o'clock this afternoon for the interchange of salutes, and I shall expect that you will inform me at what hour on Monday you will be prepared to receive myself and her Britannic majesty's representatives.

I have the honor to be your majesty's

Most obedient humble servant,

GEORGE PAULET, Captain.

His majesty Kamehameha 3d.

Honolulu, Oahu, Feb. 18, 1843.

Salutations to Lord G. Paulet, Captain of H. B. M. ship Carysfort.

I have received your communication, and make known to you that I will receive yourself and H. B. M. representatives on Monday the 20th of February at eleven o'clock, A. M.

Yours, respectfully,

KAMEHAMEHA 3d.

I hereby certify the above to be a faithful translation.

G. P. JUDD, Jr.,

For the government.

In consequence of the difficulties in which we find ourselves involved, and our opinion of the impossibility of complying with the demands in the manner in which they are made by her Britannic majesty's representatives upon us, in reference to the claims of British subjects, we do hereby cede the group of islands, known as the Hawaiian (or Sandwich) Islands, unto the Right Honorable Lord George Paulet, captain of her majesty's ship of war Carysfort, representing her majesty Victoria, queen of Great Britain and Ireland, from this date and for the time being; the said cession being made with the reservation that it is subject to any arrangement that may have been entered into by the representatives appointed by us to treat with the government of her Britannic majesty; and in the event that no agreement has been executed previous to the date hereof, subject to the decision of her Britannic majesty's government on con-

ference with the said representatives appointed by us; or in the event of our representatives not being accessible, or not having been acknowledged, subject to the decision which her Britannic majesty may pronounce on the receipt of full information from us, and from the Right Honorable Lord George Paulet.

In confirmation of the above, we hereby fix our names and seals, this twenty-fifth day of February, in the year of our Lord one thousand eight hundred and forty-three, at Honolulu, Oahu, Sandwich Islands.

Signed in presence of G. P. Judd, Recorder and Translator for the government.

KAMEHAMEHA 3D,
KEKAULUAHI.

A provisional cession of the Hawaiian or Sandwich Islands having been made this day by Kamehameha 3d, king, and Kekaulahi, premier thereof, unto me, the Right Honorable Lord George Paulet, commanding H. B. M. ship Carysfort, on the part of her Britannic majesty Victoria, queen of Great Britain and Ireland, subject to arrangements which may have been or shall be made in Great Britain with the government of her Britannic majesty—

I do hereby proclaim—

1. That the British flag shall be hoisted on all the islands of the group, and the natives thereof shall enjoy the protection and privileges of British subjects.

2. That the government thereof shall be executed until the receipt of the communication from Great Britain, in the following manner, viz: by the native king and chiefs and the officers employed by them, so far as regards the native population; and by a commission consisting of king Kamehameha 3d, or a deputy appointed by him, the Right Hon. Lord George Paulet, Duncan Forbes Mackay, Esq., and Lieut. Frere, R. N., in all that concerns relations with other powers, save and except the negotiations with the British government, and the arrangements among foreigners, other than natives of the Archipelago, residents on these islands.

3. That the laws at present existing, or which may be made at the ensuing council of the king and chiefs, after being communicated to the commission, shall be in full force so far as natives are concerned; and shall form the basis of the administration of justice by the commission in matters between foreigners resident on these islands.

4. In all that relates to the collection of the revenue, the present officers shall be continued at the pleasure of the native king and chiefs, their salaries for the current year being also determined by them, and the archives of the government remaining in their hands; the accounts are, however, subject to inspection by the commission heretofore named. The government vessels shall be in like manner subject, however, to their employment, if required, for her Britannic majesty's service.

5. That no sales, leases, or transfers of land shall take place by the action of the commission appointed as aforesaid, nor from natives to foreigners, during the period intervening between the 24th of this month, and the receipt of the notification from Great Britain of the arrangements made there: they shall not be valid, nor shall they receive the signatures of the king and premier.

6. All the existing bona fide engagements of the native king and premier shall be executed and performed, as if this cession had never been made.

Given under my hand this twenty-fifth day of February, in the year of our Lord one thousand eight hundred and forty-three, at Honolulu, Oahu, Sandwich Islands.

GEORGE PAULET,

Captain H. B. M. ship Carysfort.

Signed in presence of

G. P. JUDD, Rec. and Int. to the government.

ALEX. SIMPSON, H. B. M. Acting Consul.

A true copy of the original.

G. PAULET, Captain.

In consequence of the foregoing arrangement the king issued the subjoined proclamation to his people.

Where are you, chiefs, people, and commons from my ancestor, and people from foreign lands!

Hear ye, I make known to you that I am in perplexity by reason of difficulties into which I have been brought without cause; therefore I have given away the life of our land, hear ye! But my rule over you, my people, and your privileges will continue, for I have hope that the life of the land will be restored when my conduct is justified.

Done at Honolulu, Oahu, this twenty-fifth day of February, 1843.

KAMEHAMEHA,
KEKAULUANI,

Witness, John D. Paulua.

I hereby certify the above to be a faithful translation,
G. P. JUDD,
Rec. and Trans. for the government.

In connection with this proclamation, and as forming a part of these most extraordinary proceedings, the following document should be attentively read.

Office of the British Commission, etc. }
March 3, 1843. }

It is hereby publicly intimated that the publication and distribution of a speech stated to have been made by Kamehameha, on the 25th of February, in a paper entitled "Official correspondence relating to the late provisional cession of the Sandwich Islands," was entirely without the authority of the Right Hon. Lord George Paulet, or the commission appointed by him: that speech was delivered without the sanction of Lord George Paulet,

and formed no part of, and had no connection with, the arrangements by which the sovereignty of these islands was provisionally ceded to Great Britain.

By order of the Commissioners,
(Signed) ALEX. SIMPSON,
H. SEA,
Joint Secretaries.

It ought not to be supposed, however, that the enlightened government of Great Britain has authorised these oppressive proceedings; and the friends of religion and of truth may reasonably anticipate a prompt and honorable disavowal of the wrongful acts of one of its servants.

As explanatory of some portions of this painful transaction, it may be well to add a brief extract from a letter of the pastor of the first church of Honolulu.

On the 24th of February, about eight o'clock in the morning, hearing that there was great excitement at the king's residence, that the chiefs were in deep trouble, I concluded to walk down, and at least tender my sympathy, as two of them are professing Christians, and one a member of my church. I found the king, Kekauluahi, Kekuanaoa, Paki, and some others of inferior rank, looking very sad, some of them weeping. I expressed my sympathy, and inquired what was the matter. The king, after a little hesitation, replied, "I have not much to regret; I shall feel sorry to see the improvements you are carrying on interrupted. We have made up our minds to give up; there is no use; we cannot hold out; he may come and take possession." The last clause he spoke in English with emphasis. I was overwhelmed for a moment, not expecting such a result so soon, and walked into the piazza.

On the same day arrangements were made for a provisional cession of the Islands, and on the day following the papers were signed. When this last act was to be performed an affecting scene occurred. The chiefs sat silent for a season in sadness, and struggling to suppress the emotions of their heaving breasts. One proposed prayer; they all knelt down and prayed, and after the prayer was closed, they all remained kneeling for several minutes. After they arose, the king and premier stepped forward, and with aching hearts ceded away their islands by subscribing the requisite proclamation.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

WEST AFRICA.—Letters have been received from Messrs. Wilson, Walker, and Griswold. The two last wrote from the Gaboon river, January 21st and 27th, the first from Cape Palmas—March 15th—whither he had gone to meet Mrs. Wilson on her return from this country. All the missionaries were in good health. They were much encouraged with the prospect of usefulness among the

Gaboon people. Two schools were in successful operation, and two more were to be opened soon. The people generally refrain from work and amusement on the Sabbath; the attendance upon public worship on the mission premises, and in other places, is good. "So far as human appearances are concerned," says Mr. Wilson, "the prospects of the mission are decidedly flattering."

The mission has sustained a severe loss in the death of Mr. Brent, a native of Cape

Coast, who had been employed several years as a teacher and secular agent. He left Cape Palmas for the Gaboon river with Mr. Griswold; having gone ashore to visit a station of the Cape Palmas Episcopal Mission, on their return to the vessel they were precipitated from their canoe into the surf, and Mr. Brent was seen no more. He is represented as having been a pious and intelligent teacher, and a very useful man.

INDEPENDENT NESTORIANS.—Doct. Grant's letter, containing an account of the decease of Mr. Hinsdale has just arrived. This event took place December 26th—the date of the letter—after a sickness of twenty-four days, during the last ten of which Doct. Grant was with him. Mr. Hinsdale's disease was typhus fever. His mind, prior to the few last hours of his life, was generally composed and happy. Debility, however, prevented his holding any connected conversation; but "he said enough to evince the most entire resignation, and a sweet foretaste of heavenly peace."

Doct. Grant and Mr. Laurie left Mosul on the 4th of April for Asheta, the new station among the Koordish mountains.

NESTORIANS.—A letter from Mr. Perkins, dated April 7th, states that the missionaries who sailed in the Emma Isadora, arrived at Smyrna in good health, and were soon to set out for their respective fields of labor. The captain treated them with uniform kindness, and the arrangements on board the vessel rendered their situation agreeable.

CEYLON.—Mr. Minor, writing from Manepy, March 21st, says that Mr. Spaulding admitted to the church at Oodooville, two Sabbaths before, fifteen members of the female boarding school, and one other person. He adds, "There is an encouraging state of feeling among the younger pupils of the school."

AHMEDNUGGUR.—Under date of February 24th, Mr. Ballantine says that the past year has been characterized by a larger accession to the mission church than any previous year. Seventeen were received on profession, all of whom—except one Roman catholic—were converts from heathenism; fifteen were admitted during the six months prior to the commencement of 1843. In view of the divine favor so signally bestowed upon the mission, the last day of 1842 was observed as a season of thanksgiving and praise. After the public service, the missionaries and their families, together with the native converts and their families, unitedly partook of a repast prepared

for the occasion, that all might see that in Christ's house there are no distinctions of caste.

In a letter, dated March 25th, Mr. Ballantine says that two individuals were admitted to the church on the 19th. One was a gossavee, or Hindoo mendicant.

SANDWICH ISLANDS.—Mr. Hitchcock, in a letter written in January, says that the past year at Molokai has been one of the right hand of the Lord. The number of inquirers has been swelled to more than seven hundred, few of whom, so far as is known, have returned to their sinful practices. Of these 317 have been admitted to the church, and more would have been received, had there been time to go through the requisite examination. The erection of a house of worship has been commenced which will require much toil and sacrifice, but "the people have a mind to work." Education is advancing.

He adds,—"So far as I am acquainted, the actual advance made the past eighteen months in our great object—the conversion of men and the diffusion of light through the medium of books and schools—exceeds all that we have seen before in the same period."

CHOCTAWS.—Mr. Kingsbury writes, under date of May 12th, that there is an interesting revival at Pine Ridge, and also at Fort Towson. Several are indulging a hope that they have passed from death unto life; some of the pupils in the boarding school have become serious.

OJIBWAS.—In a letter dated La Pointe, March 22d, Mr. Wheeler states that two Indians had just been received into the church; the wife of the interpreter had been previously admitted.

On the 12th of April, Messrs. Ayer and Spencer were at Lake Winnipeg on their way to Red Lake. They had been twenty days on their journey, and expected to reach their destination in three days.

Home Proceedings.

FINANCES OF THE BOARD.

By comparing the donations acknowledged in the present number of the Herald with those of the two previous numbers, it will be seen that there has been a progressive improvement which is truly gratifying. The whole amount received in the month of March was \$11,775 16; in April it was \$20,592 29; in May it was \$30,426 08.

The inference from this statement is obvious. The churches in this country have not yet exhausted their ability to carry forward the missionary enterprise. And whenever the claims of the heathen shall be fairly entertained, whenever our obligations to the Redeemer of men shall be duly considered, it will be found that God has given us the means of meeting all the demands which his providence makes upon us.

The foregoing statement shows likewise that the cause of missions has obtained a place in the affections of Christians from which pecuniary reverses cannot easily dislodge it. If the Lord, in his wise and benevolent arrangements, furnishes the gold and the silver more sparingly, they will narrow their expenditures that they "may have to give to him that needeth." And this is one of the most hopeful aspects of this enterprise at the present time. Many are beginning to understand and to value the privilege of making sacrifices for the salvation of their fellow-men. Those who are humbly and earnestly inquiring, "Lord what wilt thou have me to do?" may take encouragement from this fact; they are not alone in their work of faith and love.

But the crisis has not yet passed. A heavy debt remains uncanceled. The question whether the scale of our missionary operations must be materially reduced is still pending. If the receipts for June and July shall be as encouraging as were those of May, no curtailment will be necessary. But should there be a deficiency, which indicates a purpose in the churches to contract their plans and stint their liberality, a reduction in the expenditures of the coming year will be unavoidable.

Donations,

RECEIVED IN MAY.

Board of Foreign Missions in Ref. Dutch chh.	
W. R. Thompson, New York, Tr.	
(Of which fr. Ref. D. chh. Fishkill, N. Y. to const. Rev. JOHN F. PINGRY of Fishkill, and Rev. JOHN G. JOHNSON of Glenham, Hon. Mem. 100;)	1,968 68
Board of Foreign Missions in German Ref. chh.	
Jacob Besore, Baltimore, Tr.	500 70
Barnstable co. Ms. Aux. So. W. Crocker, Tr.	
Centerville, Cong. chh. and so. mon. con.	20 00
Falmouth, Mr. Hooker's so. gent. and la. which const. Rev. JAMES D. LEWIS and Rev. C. C. BEMAN, Hon. Mem. 191,16; young la. benev. so. for a schol. in Mr. Peet's sch. Siam, 20; teachers and schol. in sab. sch. and bible classes, (of which fr. one class for Mr. Peet's sch. 10; 42;	253 16
North Falmouth, Cong. so.	29 00
Orleans, Cong. chh. and so. gent. and la. which and prev.	

dona. const. Mrs. ELIZA A. R. WHITE an Hon. Mem.	64 00
Sandwich, Evan. cong. so. 104,85; mon. con. in do. 26,15; Mehitable Crowell, dec'd, 25; a friend, 3;	159 00
South Dennis, Cong. chh.	49 71
Truro, 1st cong. chh. and so. 18,25; juv. so. 10;	28 25
West Yarmouth, Mrs. E. C. 1; a friend, 50c.	1 50—604 62
Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.	
Great Barrington, Cong. so.	6 00
Hinsdale, do.	12 00
Williamstown, A widow,	10 00—28 00
Boston and vic. Ms. By S. A. Danforth, Agent,	
Boston, Mon. con. Park-st. chh. 1,102,94; do. Salem-st. chh. 222,03;	1,324 97
Bowdoin-st. cong. gent. 3,597,25; la. 434,43; sab. sch. 8,76;	4,040 44
Old South cong. gent. 2,841,73; la. 753,75; sab. sch. 19,50;	3,614 98
Central chh. cong. gent. 1,645,74; la. 447,51; sab. sch. 17,11;	2,110 36
Park-st. cong. gent. 1,299,25; la. 544,28;	1,843 53
Essex-st. cong. gent. and la.	1,467 79
Mr. Kirk's cong. gent. 746,25; la. 316,35;	1,062 50
Salem-st. cong. 993,43; fem. benev. so. 20;	1,013 43
Pine-st. cong. gent. 454; la. 132,92; sab. sch. 9;	595 92
Phillips chh. cong. 268,74; la. benev. so. 50;	318 74
Green-st. cong.	112 00
Mariner's chh. and so. 90,50; la. 11,50;	102 00
Maverick chh. E. Boston, West chh. a lady, to const. Rev. CHARLES LOWELL, D. D. an Hon. Mem. 50; a friend, 1;	102 26
	51 00
Other dona. particulars of which have been published,	17,759 92
	18,160 81
Ded. am't. prev. ackn.	13,796 74—4,364 07
Brookfield Asso. Ms. A. Newell, Tr.	
Oakham, Mem. of Mr. Kimball's chh.	55 00
Sturbridge, CYRUS MERRICK, which const. him an Hon. Mem. 100; an orphan, 5;	105 00—100 00
Buffalo and vic. N. Y. By J. Crocker, Agent,	
Buffalo, 1st presb. chh. mon. con. 39,94; Park do. 14,61; Rev. L. H. Angier, 5;	59 55
Caledonia co. Vt. Confer. of chhs.	
E. Fairbanks, Tr.	
Barnet, Mon. con.	6 00
Hardwick, L. H. Delano, to const. Miss LYDIA M. DELANO an Hon. Mem.	100 00
Kirby, L. Wood,	5 50
Peacham, Mon. con. in cong. so. St. Johnsbury, 2d chh. mon. con. 29,70; Plain, fem. cent so. 12; 1st cong. chh. 8,50; Rev. L. Worcester, 5;	55 29—211 79
Chautauque co. N. Y. Aux. So. I. H. Taylor, Tr.	
Jamestown, Cong. chh. mon. con.	20 14
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.	
Stoddard, Cong. chh. and so. coll. 12 79	
Walpole, La. miss. sew. so. for Walpole sch. Ceylon,	25 00—37 79
Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.	
Jericho Centre, Cong. chh. 27; fem. cent so. 6;	33 00
Cumberland co. Me. Aux. So. D. Evans, Tr.	
Buxton, Mon. con. 6; la. 2;	8 00
Falmouth, R. Merrill,	12 00
Portland, 2d par. mon. con. 45,20; 3d do. do. 50; D. S. Sutton, 10;	105 20—125 20
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, La.	15 50
Haverhill, S. N. K.	75

Ipswich, 1st par. sab. sch. 10.50;
Linebrook par. gent. 8.13; la.
4.62; 23 25
Newbury, Belleville, La. which
and prev. dona. const. Mrs.
ALICE L. MARCH an Hon.
Mem. 52 37
North Haverhill and Plaistow,
N. H., United so. mon. con.
15; do. indiv. 4.87; a friend,
10; Plaistow, Alfred Chase,
dec'd, 5; 34 87
Rowley, Mr. Pike's so. 76 00
West Bradford, Mr. Munroe's
so. gent. and la. 168.23; mon.
con. 21; 102 23
West Newbury, 2d par. coll.
and mon. con. 50 00—447 97
Essex co. South, Ms. Aux. So. C. M.
Richardson, Tr.
Danvers, S. par. Gent. 173.35;
la. 115.37; mon. con. 57.52; A.
S. for Nestorian miss. 10; 386 24
Ipswich, Mr. Fitz's so. mon.
con. 100.70, la. 34.33; Mrs. M.
H. Lord, for Dorcas Adams,
Ceylon, 20; 155 01
Lynnfield, Cong. chh. 20 00
Marblehead, Extra effort, a
friend, 100; do. 30; do. 5; 135 00
Middleton, Evan. cong. chh.
and so. 18 00
Salem, Tab. gent. 219.50; la. 202;
Howard-st. mon. con. 12.17;
South chh. do. 9.31; B. P.
Chamberlain, to const. AUGUS-
TUS P. CHAMBERLAIN an Hon.
Mem. 100; 513 28
Topsfield, 86.23; mon. con. 26.02; 112 25—1,369 80
Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.
Bethel, Cong. chh. 25 25
Bridgeport, J. Hunter, 5 00
Danbury, E. T. Hoyt, 50 00—80 25
Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.
Westport, Miss M. Pierson, 4 37
Franklin co. Vt. Aux. So. C. F. Safford, Tr.
Cambridge, Cong. chh. 3 46
Fairfax, do. 10 14
Sheldon, W. Morse, 3 00
Swanton, Benev. so. 15 00
J. W. Turner, for Rev. D. Ladd, 6 00—37 60
Franklin co. Ms. Aux. So. L. Stone, Tr.
Rowe, Mrs. Lucy Reed, 10 00
Geneva and vic. N. Y., By C. A. Cook, Agent,
Burditt, Presb. chh. 26 50
Corning, By I. B. Graves, 11 00
Geneva, Presb. chh. Mrs. L.
Cook, for James P. Cook, Ceylon, 8 00—45 50
Grafton co. N. H. Aux. So. W. Green, Tr.
Campton, E. Cook, Jr. 12 00
Hanover, Chh. and so. in Dart-
mouth coll. 125 00
Haverhill, 1st cong. so. 21.44;
av. of gold chain, 2.50; 23 94
Littleton, Mon. con. 7 50—168 44
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Durham, Mon. con. 3; A. Pratt,
10; T. Williston, 7; 20 00
Hunter, Presb. chh. mon. con. 10 58
Lexington, Rev. S. Williston,
which and prev. dona. const.
Mrs. SYBIL WILLISTON of
Durham, an Hon. Mem. 50;
presb. chh. mon. con. 9.37;
Mrs. L. S. 5; 64 37—94 95
Hampden co. Ms. Aux. So. C. Merriam, Tr.
Long Meadow, DAVID BOOTH,
which const. him an Hon.
Mem. 100; Rev. G. Burt, 50;
S. C. Booth, 5; la. sew. cir.
56.05; 211 65
Monson, Chh. and so. 314.50;
N. vil. mon. con. 41.18; for
sup. of Mr. Merrick, Oroo-
mah; A. W. Porter, 100; 455 66
Springfield, 1st par. mon. con.
33.81; G. and C. M. a thank
off. for a brother's conversion,
50; S. C. Ray, 7.50; 91 34

West Springfield, Mr. Wood's
so. mon. con. 63 33—821 98
Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.
Belchertown, Cong. chh. mon.
con. 10.16; Mrs. O. Bridg-
man, 10; 20 16
Easthampton, L. Williston,
56 93
Northampton, M. 5 00
South Amherst, Enos Dickinson,
40 00
Williamsburgh, Cong. sab. sch.
for David E. Goodwin, Ceylon, 25 00—147 00
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.
Millbury, 2d cong. chh. and so.
mon. con. 34 75
Upton, Mrs. A. C. F. Wight,
dec'd, 10 00
Westboro', Cong. chh. mon. con. 46 50—91 25
Hartford co. Ct. Aux. So. H. A. Perkins, Tr.
Avon West, Coll. 24 03
East Granby, Cong. chh. and so.
39.37; mon. con. 8.94; 48 31
East Windsor, 1st so. mon. con.
5.23; 2d do. Mrs. E. W. 5; 3d
do. mon. con. 13.07; 23 30
Hartford, 1st so. extra coll. 349.52;
mon. con. 12.11; R. B. 10; 371 63
Manchester, Coll. 117 00
Suffield, Mon. con. 20 00—604 27
Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.
Ware House Point, Mrs. E. L. Phelps, 10 00
Hillsboro' co., N. H. Aux. So. J. A. Wheat, Tr.
Francestown, J. C. Preston, 1 00
Goffstown, Mr. Willey's so. 55 00
Greenfield, Cong. chh. and so. 18 00
Hollis, Miss Sally Jewett, dec'd, 20 00
Hudson, Cong. chh. mon. con. 5 27
Temple, C. Perry, 25 00
Wilton, 2d cong. chh. and so. 23 00
147 27
Ded. e. note, 3 00—144 27
Kennebec co. Me. Confer. of chhs. B. Nason, Tr.
Augusta, Three gent. 15 00
Hallowell, Bal. for note, see M.
Her. Jan. 1842, 100 00
Wayne, B. Burgess, 1 00—116 00
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.
Alna, Cong. so. mon. con. 34 30
Boothbay, Mr. Cushman's chh. 28 04
New Castle, Cong. chh. and so.
to const. Rev. EDWIN SEABU-
RY an Hon. Mem. 50 00
North Edgecomb, Mon. con. 37 55
Phippsburg, Mon. con. 15 00
Thomaston, 1st cong. so. 25 00
Woolwich, Cong. chh. to const.
Rev. JACOB C. GOSS an Hon.
Mem. 50 00—239 89
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
Terryville, Coll. 60.83; mon.
con. 36.50; less dis. 1.10; 96 23
Winchester, Mon. con. 12; coll. 5; 17 00—113 23
Lowell and vic. Ms. Char. So. W. Davidson, Tr.
Lowell, John-st. chh. 100; Appleton-st.
do. 81.61; 181 64
Merrimack co. N. H. Aux. So. G. Hutchins, Tr.
Dunbarton, Cong. so. 3; sub.
27.36; contrib. 12.64; W. par.
33.35; 76 25
Epsom, Cong. chh. 29 00
Franklin, Cong. chh. and so.
contrib. 25.50; mon. con. 23.36; 51 86
Henniker, Mon. con. 33 00
Pembroke, Gent. 20.66; la. 21; 41 66
West Boscawen, 36 89—268 66
Middlesex North and vic. Ms. Char. So.
J. S. Adams, Tr.
Littleton, Evan. chh. 8 16
Middlesex South, Ms. Conf. of chhs.
O. Hoyt, Tr.
Framingham, Catharine Parker,
dec'd, 5 00
Holliston, Mon. con. 7.82; la.
benev. read. so. for Choc.
miss. 11.85; 19 67
Lincoln, Fem. sew. so. 32 84
Natick, Mr. Hunt's chh. and so.
122.77; av. of ring. 42c. 123 19
Southboro', Pilgrim chh. mon. con. 8 10—189 40

Middlesex Asso. Ct. H. C. Sanford, Tr.		
Middle Haddam, Cong. chh.	7 50	
New Haven City, Ct. Aux. So. A. H. Malthy, Agent,		
New Haven, 1st chh. and so. 270; Rev. Dr. Day, 150; Rev. Dr. Goodrich, which const. Miss JANE P. HAUGHTON an Hon. Mem. 100; a Prof. in Yale coll. which and prev. dona. const. Prof. THOMAS A. THACHER an Hon. Mem. 50; united so. 28; union mon. con. 10.75; Church-st. chh. do. 17.47; 3d chh. do. 6.54; Prof. Stanley, 10; P. Clarke, 5;	647 76	
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.		
Cheshire, Chh. and so.	61 00	
New London and vic. Ct. Aux. So. C. Chew, Tr.		
Stonington, 1st cong. chh. mon. con.	10 00	
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.		
(Of which fr. H. Holden, which const. PETER NAYLOR an Hon. Mem. 250; R. Hunt, for Ralph Hunt, Ceylon, 20;) 2,827 42		
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.		
Medway, W. par. Gent. 39.75; la. to const. JONATHAN METCALF an Hon. Mem. 113.51;	153 26	
Roxbury, Eliot chh. and so. gent. (of which for Miss Arms, Choc. miss. 40;) 52.50; mon. con. 16.95;	69 45	
Sharon, Cong. chh. coll. 16.02; mon. con. 12;	28 02	
Stoughton, A friend, 10; do. 5;	15 00	
Wrentham, S. Druce, 5; a friend, 50c.	5 50—271 23	
Norwich and vic. Ct. Aux. So.		
Norwich, Miss H. H. Perkins, dec'd, by Rev. G. Perkins, (of which for Ind. miss. 50;) 100; Mr. Brackenridge, 5;	105 00	
Old Colony, Ms. Aux. So. H. Coggeshall, Tr.		
Middleboro', 1st par. Gent. 79.38; la. 68.94; mon. con. 16.31;	164 63	
Oneida co. N. Y. Aux. So. A. Thomas, Agent,		
Augusta, Cong. chh.	15 72	
Lowville, Presb. chh. mon. con.	38 00	
Morrisville,	5 00	
Redfield, A. Johnson, a pen.	14 00	
Rome, 1st cong. chh.	117 37	
Sangersfield, Cong. chh.	2 00	
	192 09	
Ded. a note,	2 00—190 09	
Orleans co. Vt. Conf. of chhs. T. Jameson, Tr.		
Greensboro', Cong. chh. 22.15; mon. con. 7.61;	29 76	
Otsego co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.		
Cooperstown, La.	32 00	
Middlefield, Indiv. 15.75; la. benev. so. 17;	32 75	
Richfield Springs,	28 00—92 75	
Palestine Miss. So. Ms. E. Alden, Tr.		
Abington, 1st par. mon. con. 27; gent. 39; la. 64. S. par. la. 3.85;	133 85	
Braintree and Weymouth, Union relig. so. neighbor. mon. con.	54 72	
Easton, Mon. con. 38.50; gent. and la. 19; S. Allen, dec'd, 5;	62 50	
Randolph, 1st par. Gent. 62.64; E. par. gent. 108.90; la. char. so. 35; la. 17.43; young la. so. 7.57; which const. Rev. WILLIAM A. PEABODY an Hon. Mem.	251 54	
Weymouth, S. par. Mr. Lewis's so. 30.73; mon. con. 6.97; C. Holbrook, 5; N. par. cong. chh. sub. 100; mon. con. 6.11;	148 81—651 42	
Penobscot co. Me. Aux. So. E. F. Duren, Tr.		
Bangor, 1st cong. chh. and so. 66.36; Hammond-st. cong. so. 100.35;	166 71	
Blanchard, Cong. chh. 2; Monson, do. 12.90; which and prev. dona. const. Rev. WOOSTER PARKER of Foxcroft, an Hon. Mem.	14 90	
Brewer, 1st cong. chh. and so.	21 23	
Brownville, Cong. chh.	15 00	
Exeter, do.	50	
Sangerville,	1 10—219 44	
Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.		
Pembroke, Mary C. Ford, (of which for Hannah Ford, Ceylon, 20;)	28 00	
Plymouth, 4th chh.	4 00—32 00	
Richmond and vic. Va. Aux. So. S. Reeve, Tr. 600; less dis. 6.22;	593 73	
Rockingham co. N. H. Conf. of chhs. S. H. Piper, Tr.		
Deerfield, Cong. chh. and so. coll. 36; mon. con. 24;	60 00	
Derry, Miss Almira Shute, dec'd,	90 00	
Exeter, Mon. con. in the two cong. chhs.	111 00	
Hampstead, Gent. and la.	31 00	
Rye, Cong. chh. 18; Rev. Mr. McEwen, 10;	28 00—320 00	
Rutland co. Vt. Aux. So. W. Page, Tr.		
Rutland, Rev. S. M. Wheelock, for ed. at Madura,	3 00	
Strafford co. N. H. Aux. So. E. J. Lane, Tr.		
Dover, Juv. so. for Hubbard Winslow, Ceylon,	18 32	
Durham, Cong. chh. and so.	7 50	
Gilmanton, do.	27 00	
Meredith Village, Cong. chh. and so. 14.85; mon. con. in do. 10.15;	25 00—77 32	
Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.		
Acworth, Miss S. McPherson,	10 00	
Langdon, Mon. con.	9 00—19 00	
Taunton and vic. Ms. Aux. So.		
Attleboro', La. which and prev. dona. const. Mrs. CHLOE Bliss an Hon. Mem. 68.26; W. par. 1st chh. mon. con. and sub. 27.72; extra effort, 18.50;	114 48	
Mansfield, Cong. so.	5 00—119 48	
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.		
Marlboro', Indiv.	9 00	
Union, Me. Conf. of chhs. S. Andrews, Tr.		
South Paris, Seth Morse,	15 00	
Turner, Cong. chh. and so. for tracts in for. lands,	5 00—20 00	
Washington co. N. Y. Aux. So. M. Freeman, Tr.		
North Granville, 1st presb. chh.	27 00	
Western Reserve, O. Aux. So. By Rev. H. Coe, Agent,		
Youngstown, La. 6.56; Braceville, 2; Kinsman, 43.43; Mesopotamia, 1. B. Sheldon, 10; Boardman, 1; Vienna, 2.12; D. Clinton, 4; Huntington, 1.56; Rev. A. R. Clark, 3; Amherst, 1; Elyria, 17.17; Brownhelm, 3.75; E. S. Goodrich, 10; Weymouth, 3.53; Rev. I. Samson, 13.82; Hinckley, 7.63; Florence, 8.30; Sandusky City, 48.91; S. Moss, 12.50; Milan, 56.53; Rev. E. Judson, 5; Miss E. B. 3; Margaretta, 1; Berlin, 15.75; Cuyahoga Falls, 26.92; Hudson, W. R. Coll. 20.98; H. Baldwin, 2; Twinsburg, 1; Bath, 4; Richfield, 2; H. Oviatt, 20; O. M. Oviatt, 8.50; Atwater, 20; Freedom, 12.28; Windham, 1; Lower Sandusky, 5; Wakeman, 3; Lyme, 44.25; C. Rush, 15; J. Seymour, 7; J. S. 5; sab. sch. 1.08; Norwalk, 100.41; Maxville, 7; Monroeville, 24.27; E. Barritt, dec'd, 63c. her brother, 25c. Greenfield, 11.40; J. Child, 5; a fem. friend, 1; Plymouth, 17.13; Euclid, 12; sab. sch. 5.62; Strongsville, 5.67; Plain, Rev. J. Badger, 5; Chester, 18.70; Morgan, 50c. G. W. 5; Unknown, 5.25; Av. of paper, 1; less dis. 2.55;	793 93	
Windham co. Vt. Aux. So. A. E. Dwinell, Tr.		
Brattleboro', E. par. Mon. con. 45.78; gent. 47.75; la. 58.03; sab. sch. 2.31;	153 87	
Dummerston, Sab. sch.	1 29	
Grafton, Mon. con. 27; J. Barrett, 25;	52 00	
Guilford, S. Gregory,	4 00	

Putney, I. Grout,	10 00
Townshend, Coll. and mon. con.	39 00
Westminster, W. par. So. of	
morals and miss. 30.02; fem.	
char. so. 17.18; E. par. mon.	
con. 12;	65 20
Windham, Gent. and la.	31 92—357 19
Windham co. North, Ct. Aux. So.	
G. Danielson, Tr.	
Abington, Gent.	3 00
West Killingly, Miss Betsey	
Day, dec'd,	4 50—7 50
Windoor co. Vi. Aux. So. J. Francis and	
E. C. Tracy, Trs.	
Hartford, Freegrace Leavitt,	
dec'd, (of which to const. Mrs.	
ARABELLA BISELL of Suf-	
field, Ct. an Hon. Mem. 100;)	130 00
Ludlow, Mrs. M. Wetherbee,	10 00
Perkinsville, Cong. chh.	11 00
Royalton, J. Francis, which	
const. GEORGE FRANCIS and	
Mrs. MARY P. FRANCIS of	
Bethel, Hon. Mem.	200 00
Springfield, A lady,	5 00—356 00
Worcester co. Central, Ms. Aux. So.	
A. D. Foster, Tr.	
Paxton, A friend,	1 25
York co. Me. Conf. of Chhs.	
Limerick, Village mon. con. 45;	
Hayes's mon. con. 10.85;	
indiv. 1.75;	57 60
Lyman, Cong. chh.	12 69
Sanford, Mon. con.	3 15
York, 1st par. Cong. chh.	75 00—148 44
Total from the above sources,	\$21,381 64

VARIOUS COLLECTIONS AND DONATIONS.

A friend, To const. WILLIAM L. LEARNED	
of Troy, N. Y. an Hon. Mem. 101.90;	
a mother, a memo. of an only son, 25;	
M. M. pr. Rev. Dr. Gilbert, 20; two	
friends, 15, A. K. S.; a country clergy-	
man, 5; av. of watch chain, 3.50; E. W.	
W. for schs. in Madura, 1;	179 40
Andover, Ms. N. par. Trin. cong. chh. 25;	
W. par. gent. 51.50; mon. con. 19.40;	
Rev. Dr. Edwards, 30;	125 90
Attica, N. Y. Presb. chh.	45 83
Ballston Centre, N. Y. Fem. hea. sch. so.	30 00
Bedford, Ms. Evan. cong. chh. and so.	27 00
Belfast, Me. 1st cong. chh. mon. con.	36 25
Berkshire, N. Y. Cong. chh. mon. con.	20 00
Bethany, Pa. Miss J. Bonnell	1 00
Bethlehem, N. Y. Presb. chh.	3 16
Brighton, Ms. La. so.	6 75
Brookhaven, N. Y., A lady, av. of jew.	2 50
Bucksport, Me. Mon. con.	25 00
Byron, N. Y. Fem. miss. so.	27 08
Cairo, N. Y. Presb. chh. mon. con.	7 63
Caldwell, N. J. Presb. chh.	37 82
Cambridge, Ms. La. miss. sew. cir.	28 00
Canterbury, N. Y. Presb. chh.	20 00
Carroll, N. Y. Cong. chh.	13 00
Cash, Which const. Mrs. REBECCA WIL-	
LIAMS of Vernon, N. Y. an Hon. Mem.	100 00
Cazenovia, N. Y. Presb. chh. benev. asso.	67 00
Champlain, N. Y., A lady, av. of two gold	
rings,	7 50
Charlton, N. Y. Presb. chh. mon. con.	
13.55; Mrs. M. and Miss S. C. Marvin,	
dec'd, 4;	17 55
Chatham Village, N. J., La. for Asa Lyman,	
Ceylon,	20 00
Chazy, N. Y. Presb. chh.	5 00
Chelsea, Ms. Winnisimmet chh. and so.	
coll. 52.25; mon. con. 10.04;	68 29
Cherry Ridge, Pa. Miss M. Darling,	3 00
Chicago, Ill. 2d presb. chh. 71.50; less	
dis. 1.23;	70 57
Chilmark, Ms. J. Allen, 1; two friends, 1;	2 00
Churchford, Pa. La. of chh. for Samuel	
Martin, Ceylon,	20 00
Clinton, N. Y. So. of chris. research, 2.62;	
fem. so. cir. 25;	27 62

Connecticut, A friend, 90; do. 10;	30 00
Coventry, R. I. Washington village cong.	
chh.	12 00
Coventryville, N. Y. Cong. chh.	38 00
Cozackie, N. Y. Mrs. S. Vanbergen, and	
Mrs. A. D. Bronk, for Robert Bronk,	
Ceylon,	20 00
Danville, Pa. Fem. miss. so.	11 50
Delhi, N. Y. Presb. chh. which const. Rev.	
S. G. SPEER an Hon. Mem.	71 00
Dundaff, Pa. Presb. chh. mon. con.	20 00
East Bloomfield, N. J. URI BEACH, which	
const. him an Hon. Mem.	100 00
East Lincklaen, N. Y. Cong. chh.	5 00
East Smithfield, Pa. E. S. Tracy,	15 00
East Whiteland, Pa. Presb. chh.	3 00
Elizabethtown, N. J., A mem. of 2d presb.	
chh.	20 00
Elkton, Md. Pencader chh.	11 00
Ennettsburg, Md. W. Walker,	10 00
Essex, N. Y. Presb. chh.	7 00
Fairfield, N. J. Presb. chh.	22 00
Fort Covington, N. Y. 1st presb. chh. mon.	
con. 30; indiv. 23.50; fem. so. 13; juv. so.	
7.50; B. Raymond, 10; R. Martin, 10; C.	
Marsh, 10;	104 00
Frehold, N. J. Juv. miss. so. for sch. at	
Madura,	4 44
Galena, Ill. Presb. chh.	60 00
Galway, N. Y. Rev. A. L. Chapin, which	
const. LYMAN D. CHAPIN an Hon. Mem.	100 00
Gettysburg, Pa. Presb. chh. mon. con.	52 30
Gilbertsville, N. Y. Presb. chh. 33.64; fem.	
miss. so. 17.25; which and prev. dona.	
const. Mrs. JANE S. WYNKOOP an Hon.	
Mem.; J. T. Gilbert, 10; Mrs. E. Heslep,	
20; do. for Sandw. Isl. miss. 12;	92 89
Hadley, Ill. Presb. chh. mon. con. 17.27;	
less dis. 30c.	16 97
Hanover, N. J. Presb. chh. 35; fem. mite	
so. 6;	41 00
Hartford, N. Y. Presb. chh. 7.41; Rev. J.	
B. Shaw, 2.59;	10 00
Head of Delaware, N. Y. Presb. chh.	12 00
Honesdale, Pa. Fem. benev. so. for John M.	
S. Perry, Ceylon,	10 00
Hoosick, N. Y. Presb. chh. and cong. 22;	
mon. con. 12;	34 00
Ithaca, N. Y. Rev. S. Parker,	10 00
Jeffersonville, Pa. Mrs. I. I. Martin, for	
Miss Ogden's sch. Sandw. Isl.	10 00
Kingsboro', N. Y. Cong. chh. and so. Mrs.	
AMELIA POTTER, which const. her an	
Hon. Mem. 100; A. Judson, 50; Mrs. L.	
Giles, 40; C. Mills, 25; indiv. 110.44;	325 44
Lansingburg, N. Y., A lady of 2d presb. chh.	10 00
Lawrenceville, Pa. Presb. chh.	30 00
Leacock and Middle Octorara, Pa. Presb. chhs.	29 00
Lewes, Del. Rev. C. H. Mustard,	5 00
Little Rock, Ark. Miss Carter, for Mrs.	
Wilson's sch. W. Africa,	5 00
Littleton, Ms. Cong. chh. and so.	5 50
Malden, N. Y. Presb. chh.	40 00
Malone, N. Y. Cong. chh. and so.	55 02
Marietta, O. Miss S. Jaquith,	4 00
Massachusetts, A friend,	500 00
Mayfield, N. Y. Central presb. chh.	27 25
Medford, Ms. Cong. chh. and so. which	
const. JOHN STETSON, ELISHA HAYDEN	
and JOHN TAYLOR Hon. Mem.	316 70
Mineral Point, W. T. 1st presb. chh.	20 00
Monticello, N. Y. Presb. chh. 6; Miss M.	
L. 2;	6 00
Mooretown, N. Y. Presb. chh.	15 00
Moreau, N. Y. do.	37 00
Mount Joy, Pa. 1st presb. chh. 70.73; less	
dis. 50c.	70 23
Mount Morris, N. Y. Presb. chh. sab. sch.	6 50
Mount Zion, S. C. Chh. juv. so. for ed. of	
two hea. youth in W. Africa,	30 00
Nantucket, Ms. Cong. chh. and so.	25 81
Natchez, Miss. Miss J. R. Shedden,	20 00
Newark, N. J. 1st presb. chh. 110; Rev. A.	
D. Eddy, 25; a boy and girl of 3d presb.	
chh. sab. sch. 1;	136 00
New Berlin, N. Y. Cong. chh.	32 00
Newburgh, N. Y. Union chh. 19.75; 2d	
presb. chh. mon. con. 1.58; Miss M.	
Wood, 10;	90 23

New Orleans, La. Unknown, 99 00
Newport, R. I. United cong. chh. and so. 50 00
New Providence, N. J. Juv. hea. sch. so. 11 59
Northern Liberties, Pa. 1st presb. chh. 53,50; dis. 50c.
North Hardiston, N. J. Presb. chh. 7 16
Orange, N. J. 2d presb. chh. 30 00
Orange co. N. Y., A friend, 5 00
Parisspany, N. J. Presb. chh. 15,75; fem. read. and sew. so. 16; fem. evan. so. 2;
Perryville, Pa. S. MacLay, 20 00
Peru, Vi. 26 00
Philadelphia, Pa. 1st presb. chh. S. H. PERKINS, which const. him an Hon. Mem. 100; Central presb. chh. 70; A. Henry, 100; la. for Madras miss. 40; 5th do. G. W. McClelland, 50; J. Kerr, 50; Western presb. chh. 35; fem. so. for ed. of hea. youth, 55; Mrs. H. 10; unknown, for a child in Mrs. Wilson's sch. W. Africa, 15; Mrs. N. 5; ded. dis. 1,93;
Pitcher, N. Y. Cong. chh. 2 50
Plattsburg, N. Y. Presb. chh. 33 00
Prattsburg, N. Y. ROBERT PORTER, which const. him an Hon. Mem.
Princeton, N. J. Two friends, for Helen M. White, W. Africa, 50 00
Providence, R. I. A fem. friend,
Reading, Pa. 1st presb. con. mon. con. 50,10; ELIJAH DECKERT which const. him an Hon. Mem. 100; ded. dis. 1;
Ridgebury, N. Y. Presb. chh. 17,94; young la. asso. of acad. 4,93;
Rockaway, N. J. Presb. chh.
Rushville, N. Y. Chh. 12 00
Sand Islands, Miss M. C. Ogden,
Smithtown, N. Y., H. M. Arthur, 51 25
Snow Hill, Md. Mrs. M. 1 00
South Bend, Ia. Presb. chh. 56 59
Southport, Wis. Ter. Cong. so. 26 00
South Woburn, Ms. 2d cong. chh. and so. 50 00
Spencertown, N. Y. Presb. chh. 33,92; WILLIAM J. NILES, which const. him an Hon. Mem. 100;
Spoon River, Ill. Presb. chh. 133 92
Springfield, N. J. Presb. chh. to const. Rev. HENRY F. WADSWORTH of Newfoundland, N. J. an Hon. Mem. 10 00
St. George's, Del. Presb. chh. 56 71
Stillwater, N. J. Rev. T. B. Condit, 18 00
Stoneham, Ms. La. miss. so. 2 00
Sumpter's Prairie, Ia. Presb. chh. 52 95
Syracuse, N. Y. Mrs. A. Bates, 15 25
Trenton, N. Y., D. Storrs, 10 00
Troy, N. Y. 1st presb. chh. 50; presb. chh. 11,75;
Troy, Pa. S. W. Paine, 61 75
Union, N. Y. Cong. chh. 12,00; mon. con. 5,91; D. Chamberlain, 10;
Waltham, Ms. Juv. miss. so. for Ceylon miss. 2 00
Wampsville, N. Y., J. M. Avery, 5 00
Warren, O. 1st presb. chh. to const. Rev. NATHAN B. PURINGTON an Hon. Mem. 78,50; la. benev. so. 32; D. M. Ide, 10,50;
Watsonville, N. Y. Presb. chh. mon. con. 121 00
Western, N. Y. Miss S. W. Brayton, 11 58
Westfield, N. J. Presb. chh. 56; mon. con. 14; 20 00
West Milford, N. J. Presb. chh. 70 00
West Newton, Ms. Cong. so. 8; B. Eddy, 2; 10 00
Wilmington, Ms. Fem. miss. asso. 21,32; la. soc. sew. cir. 9;
Windham Centre, N. Y. Rev. L. B. Van Dyck, 50; J. Robertson, 12; D. C. 5; H. P. 5; indiv. 8,56;
Woburn, Ms. 1st cong. chh. and so. gent. 90,55; la. 89,30; mon. con. 30; which const. JONAS HALE and BENJAMIN CUTTER Hon. Mem.; sab. sch. 6,28; inf. sch. 1,17;
Unknown, By Rev. Dr. Armstrong, 216 30
 3 00

\$27,634 49

LEGACIES.

Atol, Ms. Elizabeth Talbot, by O. Powers, (prev. rec'd, 70;) 75 00
Augusta, Ga. William A. Mitchell, by S. Norton and W. Catlin, Ex'rs, which

const. SYLVESTER NORTON and Rev. CHARLES WADSWORTH of Troy, N. Y., and WILLIS CATLIN of Augusta, Hon. Mem. (prev. rec'd, 1,000;) 300 00
Beverly, Ms. Joseph Woodbury, by Elliott Woodbury, Ex'r, 400 09
Boston, Ms. Thomas S. Winslow, by B. P. Winslow, Ex'r, (prev. rec'd, 1,657,50;) 682 50
Clarkson, N. Y. Levi Crocker, by Moses Chapin, (prev. rec'd, S40;) 250 00
Long Meadow, Ms. Mrs. Mercy Ely, by Aaron Day, Ex'r, 275 00
Stockbridge, Ms. Cyrus Williams, by E. Burrall and D. R. Williams, Ex'rs, (prev. rec'd, 1,500;) 150 00
Virgil, N. Y. Miss Harriet Edwards, 50 00
Waterford, Vt. Abel Cheney, and not N. Y. as ack. in June Her.
Westfield, Ms. Miss Freeloove Collins, by J. Taylor, Ex'r, for schs. among the heathen, (prev. rec'd, 500;) 100 00

\$2,791 50

Amount of donations and legacies acknowledged in the preceding lists, \$30,426 08. Total from August 1st, to May 31st, \$191,349 06.

DONATIONS IN CLOTHING, &c.

Ballston, N. Y. 15 sets of Dr. Sewall's plates, fr. E. C. Delavan.
Belchertown, Ms. A sheet, fr. a lady.
Bristol, R. I., A barrel, fr. fem. miss. so. of cong. chh. 50 25
Campden, N. H., A barrel, fr. C. Shedd, for Mr. Rowell, Sandw. Isl.
Chester, O. Thread, fr. Mrs. Chilson, 1 00
Cooperstown, N. Y. 3 r'ms paper, fr. H. Hollister.
Dills Ferry, Pa. A case of slates, fr. S. Taylor.
East Haven, Ct. A box, fr. la. sew. so. in cong. so. 22 78
Eddytown, N. Y. Half barrel, fr. ladies, 32 78
Farmington Centre, O. Dress pattern, fr. Mrs. W. Wolcott, 2 00
Franklin, N. H., A box, fr. la. miss. so. 54 99
Groton, Dryden and Caroline, N. Y., A box, fr. ladies, for Choc. miss.
Hudson, O. Merchandise, fr. A. A. Brewster, 50; 2 hats, fr. N. Strong, 7; dried fruit, fr. a friend, 31c. 57 31
Lowell, Ms. A box, by S. Wood, for Mr. Wheeler, Ojibwa miss.
Lyme, O. Broadcloth, fr. R. Knox, 12 00
Marcy, N. Y., A barrel, for Bankok.
Marlboro', N. Y., A carman's cart, fr. N. Bailey, 45 00
Milan, O. Broadcloth, fr. B. Sturttwatt, 10 00
Newark Valley, N. Y., A box, fr. ladies, for Choc. miss.
New Haven, Ct. A box, for Mr. Smith, Beyroot.
New York, 32 prs India rubber shoes, fr. a friend, 48 00
Niagara Falls, N. Y. Paper, fr. A. and A. H. Porter, 50 00
Peninsula, O. Clothing, fr. la. 15 00
Richfield, O. Cloth, fr. Mr. Farnum, 2 00
Salem, Ms. 2 prs shoes, fr. W. Knight.
Tinnmouth, Vt. Flannel, etc.
Twinsburg, O. Cloth, fr. W. Porter, 3 12
Unionville, Ms. A box, for Sandw. Isl. miss.
Waterford, Vt. A box, fr. young la. sew. so.
West Medway, Ms. A shawl, fr. a friend, 4 50
Unknown, A box, for Mr. Muzzy; do. for Mr. Boutwell, Ojibwa miss.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fuiled-cloth, flannel, domestic cotton, etc.